

The ready Path to
the pleasant Pasture
of delitesome, and e-
ternall Paradyse, so called,
bicause herein is declared how, and
by what meanes, we shall easily
obtaine the surpassing
pleasures of hea-
uenly feli-
citie.

Scene and allowed according to
the order appointed.

Ioel. 2.

*Omnis qui innocuerit nomen Do-
mini, saluus erit.*

Every one that shall call vpon the
name of the Lorde, shall be safe.

¶ Imprinted at London by
Henry Denham, for
Iohn Iudson.



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To the Reader.



ALBEIT THE WHOLE
worlde be miserably plunged,
and daungerously drowned in
the terrible seas of Gods bea-
uie wrath, and sore displea-
sure, yet (most deare christi-
ans) such are the vnspeakeable riches, and in-
comparable treasures of his beauenly mercy, that
he wyll not disdaine to relieue vs, to saue vs, to
helpe vs, to holde vs, to heale vs, and to har-
bour vs, in the most pleasaunt, and comfortable
rest of his most gracious, and eternall fauour, if
with humble mindes, with sorowfull, and repen-
taunt heartes, wyth a constaunt, and linely
sayth, we will prostrate our selues before the euer-
lasting throne of his immortal Maiestie, hoping
to be mercysfull, patiently, and graciouslly re-
ceyued, onely for the merites of Christ Iesus, our
onely triumphant, and mightie Sauour. But bi-
cause men nowe in these our dayes are in hart
hardened, in lyfe lycentious, in loue lasciuious,
in maners miserable, in wordes wylfull, in sense
vnsauerie, in doings disordered, in talke vntem-
perate, in wyt wylde, in reason vetchlesse, in rage
vnrasonable, in foly forward, in fancies fro-
warde,

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warde,

To the Reader.

warde, in vice venomous, in vylanie vaunting,
in soule sinfull, in charitie colde, in surie fla-
ming, in faith fruitlesse, and to conclude, in go-
uerning themselves gracelesse, and godlesse: it is
necessarie before they can haue accesse to God in
mercie through Christ Iesus, before they can passe
to the most pleasaunt habitation of Gods cuerla-
sting, and immortall kingdome, before they can
be enfranchised Cytizens in beauenly Ierusalem,
that they expell pride, banishe arrogancie, expell
hypocrisie, detest all impietie, cleanse away the
dregges of stinking Poperie, washe out the spottes
of disobedient adulterie, and wype out the blemish
of all blasphemous ydolatrie, which by none other
means can more conueniently bee brought to
passe, then by consideration of the terrible threatnes
of God against obstinate, harde hearted, and
rebellious aduersaries, against stifnecked, vngra-
cious, and disobedient seruants, against vnna-
turall, vnthankfull, and gracelesse children, a-
gainst them, which contemptuously dispise his
commaundements, which spitefully neglect his
fatherly counsell, which wylfully transgresse his
holye lawes, which disobediently refuse to giue
eare to his aduise and censure, which voluntarily
cast themselves headlong, into the perillous pud-
dle,

the Reader.

alles, and gaping goulse of all abhominable vncleanesse, vnlawfull wickednesse, and extreme miserie. I haue therefore (deare christian) in this my short treatise, wherein my principall, and especiall purpose is to bring men to the most necessarie, profitable, and wholesome exercise of godly prayer, first declared the horrible estate, and second death of such, who doe not, and will not practise earnest, and hartie prayer, nowe whilst God doth lende them leasure, and giue them oportunitie, to reforme their loosenesse of lyfe, to retorne vnto him with hope of mercie, to escape the vengeance ready to be poured out vpon stiffnecked sinners. I haue (I say) first declared, and manifestly proued, that such, vnlesse they repent, shall haue none other ende, but eternall condemnation in the bottomlesse pit of hell fire in most bitter anguish & immortal miserie. Secondarily I haue plainly set foorth with certaine prooffe, the most happie ende, the blissfull estate, the good condition of those, who with hartie minde, and earnest affection, and pure Zeale imbrace the godlye practise of perfit prayer. By the first part, the terror of Gods intollerable vengeance maye batter downe the strong walles of prowde, and vnbroken hartes, by the seconde, the brused consciences of

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To the Reader

the sorrowfull christians, may be happily repaired, and raised vp againe. By the first, sleepe security may holisomely be banished, by the second, godly certaintie of saluation maye easily be procured, through the first, mans hart maye be wounded, through the second, it may be salued, by the first mans mind is, as it were, launched, by the second, healed, by the first, roughtly scoured, by the second freshely bewtished, by the first, opened, by the second clenfed, by the first, cut out, and framed, by the second, polished, by the first, halfe deliucted from the bondes of cruell Sathan, by the second, safely brought into the gracious fauour of our immortal Saniour. Thirldy, least something should seeme to bee wanting, for the better instruction of the simple Christians, I haue briefely giuen certaine rules, and precepts, wherewith if alwayes our prayers be well ordered, we shall vndoubtedly obtaine our good requestes at the handes of God, which thing assuredly as it is profitable at all times, so in these our most miserable, and wofull dayes, it is most necessarie. For when our enimies doe inuade vs, it is then tyme to prepare to battaile. When vice raigneth, then it is necessarie to see, that vertue be succoured. When Sathan triumpheth, then it is highe time

To the Reader.

time to pray, that he may be displaced. When true
humilitie once is defaced, then it is time for hy-
pocrysie to be suppressed; and now when rebels
rage, sometime in inward cogitations, sometimes
in outward irruptions, it is necessary for the belch,
and safegarde of good christians with earnest
and hartie mindes, to desire God, that all their
enimious wicked enterprises maye bee confoun-
ded, their endeouours ouerturned, their deuillish
purposes altogether disappointed, and that the
princely estate of our most gracious, and godly so-
ueraigne Lady, Queene Elizabeth, may for euer
bee mightily preserued, worthily maintained,
and most prosperously confirmed, which I beseech
God in the bowels of Christ Iesus mercifully to
graunt. For prayer in what estate soeuer we be, in
eithers our onely stay, comfort, refuge, and conso-
lation, or else our principall defence, and safe-
garde. There withall the subtile assaultes of craft-
tie Sathan are easily escaped, his sleighthes annoy-
ded, his rage refrayned, his furie bridleed, and
all his endenours utterly disturbed. And con-
trariwise, by prayer especially the mercies of God
are liberally graunted, his grace obtayned, his fa-
uour sounde, his loue allured, and his gracious
goodnesse bountifully bestowed. Wherefore let vs
embrace

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embrace the godly practise of hartie prayer, as the
sure scale of our eternall saluation, as the pledge
of our redemption, as the certaine token of our
blessed election, and so vndoubtedly wee shall at
the last raigne for euer, and euer with Christ in
all felicitie in his glorious, and immortall king-
dome, which he graunt for the merites of his
most precious passion, to whome with
the father, and the holy ghost, be
all honor, praise, and glory,
world without ende.

Amen.

God saue our Noble Queene Elyzabeth,
and sende continuall peace a-
mongst hir louing
subiectes.

I. T.

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How
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The readie path to the
pleasaunt pasture of de-
litesome, and eternall
Paradise. &c.

How gracious, fauourable, and merci-
full God is to his creature man, and
of his first fall, and the decay
of his successors or
posteritic.

The first Chapter.

Although the grienous ab-
omination of our popso-
ned, and spitefull heartes,
the most execrable endes
of our malicious, and deni-
lishe endenours, the blas-
phemous villanies of our disdainfull,
deadly, and desperate impietie, doe deserue
most terrible tormentes, most heauie pla-
gues, most bitter, and eternall anguishes,
in the bottomlesse pit of perdition, without
redemption: yet the mercifull goodnesse,
and vnspokeable kindnesse of God, our
tender father, our carefull keeper, our ho-

A. j.

ly

The first Chapter.

ly sauour, doth not onely cast vs head
long (which we deserue) into that daunge
rotis darkenesse, and gaping goulse, whiche
burneth with fire and brimstone, where is
continuell weeping and gnashing of teeth:
but also most gently calleth vs againe vnto
him, that we may taste of his mercies,
most pitifully bewayleth our wickednesse,
most heartilye forgitteth our iniquities,
most carefully cutteth off our corruption,
most readily repayreth our enpaired and
depraued nature, most willingly wincketh
at our detected enormities, most graciously
concealeth our shamefull nakednesse, most
mightily maintayneth our cause agaynst
our open aduersarie the Dewll, most ear
nestly desireth our health and saluation,
most attentively wayteth for our goodly re
formation, most largely promisetht vs a
glorious crowne and eternall kingdome,
with free deliuerance, and present par
don, if with pure heart and true zeale we
shall cal vpon his holy name, and seeke succ
our in Iesus Christ, of his immortal ma
iestie. For when he of his infinite good
nesse, and exceeding mercy, did first frame
and

The first Chapter.

2

and forme our father Adam, and raysed
him vpp oute of the stinne bovpels of the
fruitfull earth, when he had breathed into
him the spirite of life, when he had endued
his reasonable soule with the bright bea-
mes of most perfite knowledg, and had
bestowed vpon him the blasing lightes of
most excellent & approued vertues, when
he had giuen him the soueraigne science
both of celestial, earthly, heauenly, mortal,
and immortall things, when he had giuen
him power ouer all the creatures, which
were vnder the cope of heauen, and had for
this onely cause builded the wyde worlde,
that man his mosse noble and surpassing
creature, might with all maner of delite,
enioy the commodities of the same, and at
the last, when he had placed him in Para-
dise, being a place of pleasure, a pasture of
delites, a most swete, pleasaunt, and
fruitfull garden, and licenced him to taste
of all the fruits and pleasures of the same,
wherein he might for euer haue led a most
happie life, and neuer hane felt the bitter
pangues of extreme dolor, wherewith now
he is compassed and beset of every side (on-

A.ii.

ly

The first Chapter.

ly charging him to abstaine from the fruit
of knowledge of good and euill, enioyning
thereunto a seuerer punishment the more
to restraine him: than this wilfull, stub-
borne, and vnthankfull man, not con-
tented with this heauently state, but aspi-
ring against the iust and expresse com-
maundement of his louing father, and im-
mortal creator to suche dangerous and
deuillish knowledge, whereby was wrought
his bitter destruction and miserable confu-
sion; gaue eare to the contagious counsell
and pestilent perswasion of enchaunted
and bewitched Eua, who by the sugred to-
nes of the cursed Sathan, receyued the
impoisoned bayt which was couered with
falle, faire, and fayned promises, whereby
they were both so fouly spotted, and so
miserably deformed, that where before
they had the similitude of God engraffed
in their heartes, nowe they were plain
patternes and expresse images of the hel-
lish serpent: where before they were shi-
ning starres illuminate with the whole-
some light of the heauently spirit, nowe they
were darke and mistie clowdes, destitute

The first Chapter.

3

of all cleanness, and clad with most horrible impietie: where before they were decked and adorned with singular integritie, iustice, and puritie, nowe they were heauily blemished with the filthie spots of wretched villanie, pride, and impuritie: where before they were chiefe inhabitants, and principall possessors of perlesse and pleasant Paradise, nowe they were become exiled strangers, expelled vagabondes, and beggars banished from all felicitie: where before they were obedient seruants nowe they were rebellious enemies: before friends of God, nowe fiendes of hell: before in blessedfull estate, nowe in damnable and extreme miserie: before almost equall with Angels, nowe worse than Devils: before better than all earthly creatures, nowe more abominable than brute beastes: before the louing fountes of a tender father, nowe the open aduersaries of a seuerer Judge: before cherished and beloved children, nowe false and forsworne felions: before blessed and immortall creatures, nowe cursed and mortall mysers: before without trouble and anguyshe, nowe

A. ij.

oppressed

The first Chapter.

oppressed with calamitie, grieve, and sorrow : before without contagion, now subject to sicknesse : before ever ioyfull, now for ever sorrowfull : before neuer comfortlesse, now alwayes in themselves hopelesse and helpelesse : before puissant princes, now pelting peasants : before polished & precious paragons of vertue, now peevish and polluted pagans : before partakers of eternall happinesse, now meete firebrandes of terrible tormentes : before sacred Temples of the holy ghost, now defiled and stinking chanelles of all sinfull villanie, rechelesse, crooked, crabbed, and blasphemous impietie. And, alas, into this so pitious a plight, so miserable a case, so grievous a daunger, and so present perdition, we poore wretches, which be their unhappie sonnes, their damned offspring, their wicked progenie, are by their heynous offence, and our owne corruption fallen and entrapped, from the which we through our owne selues, or our owne strength, can neuer be deliuered, but do dayly more and more by vaine cogitations, by disbaunfull dealings, by cursed hypocrisie, by abominable

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The second Chapter.

4

hominable obstinacie, by swelling pride,
by lothsome hate, by cankerd contempt, by
venilisthe enuie, by sleepe securitie, by neg-
ligence in prayer, by diligence in euill do-
ing, by outrageous oppression of the poore,
by defrauding of the simple, by spoiling
widowes, by deceyuing orphans, by tray-
terously neglecting and nothing regarding
our bounden duties, doe prouoke to wrath
the almighty God, and cōpell him to poure
downe his heauie plagues and grieuous
indignation vpon vs, to our vtter ruine
and confusion.

The promise of Christ the Redemer of
man, and his conquest to deliuer
him out of thraldome, and
our dutie contrary.

The second Chapter.

WEt in this our damnable estate
and condition, when we could see
nothing but deadlye desperation,
and the monstrous mouth of the
burning pitte of hell readie to receyue vs,
then oure exceeding good, gracious, and
gentle

The second Chapter.

gentle God, whome before we had so unthankfully forsaken, so daungerously despised, so villainously contemned, so lewdly displeased, so maliciously prouoked, so wilfully cast off and reiected, that we had rather to follow the song of Sathan, the lure of the Deuill, than the sage aduise, and wholesome counsell of so mercifull a maker, he (I say) than did open the deepe and hid treasures of his manifold mercies, and did yet once againe shewe vs the gracious fauour of his loving countenance, promising euen then at the fall of our olde father Adam, that his onely sonne Christ Iesus shoulde descende from his celestiaall throne and seate of maiestie, and take the nature of a man vpon him, and should breake the heade of the Serpent, that is, he shoulde daunt the power of the Deuill, valiantly vanquish the host of Sathan, pyssantly conquere the campe and companie of our enemies, ouerthrow the kingdome of bloudie Belzebub, breake downe the gates of the nethermost hell, and beate downe the walles of the Deuill his defended Castle, and deliuer vs poore afflicted people from
the

The second Chapter.

5

the cruell rage, and violent claufe and tearing teeth of oure deuouring enimye. This was perfourmed at the fulnesse of tyme, in the latter dayes, when God sent his Angell to the most happie, holpe, sacred, and pure Virgin, who being ouershadowed with the spirit of the most highest, brought forth Christ Iesus, our onely Saviour, our onely redeemer, our onely succour, safegarde, and defence, our sure and stedfast rocke, our stable and constant hope, the rampire and castle of our helth, the soueraigne salue of our heauie and sorrowfull heartes, the sole and singular, and moste hollesome remedie for all our diseases. In this case therefore, we must doe our diligent indeuour, that we maye applye this playster to oure greuous wounde, and so fruitfully enjoy the commodities of the same. For lyke as a great and infinite treasure, lying hydde in the earth, will not enrich vs, vnlesse with labour, care, and diligence we digge by the same, and like as a great, swift, and couragious courser, will nothing profite vs in flying from our enemies, vnlesse we

C.f.

learne

The seconde Chapter.

learne how to sit fast vpon him, and so to escape, and as the surpassing knowledge, cunning, and science of a learned, and well experienced phisitian, will not helpe to cure our maladie and sicknesse, or procure our health and safetie, vntlesse we open our diseale vnto him, and desire his ayde, comfort, and assistance: euen so the inuicellous mercies, the manifold merites, and incomparable desertes, the everlasting goodnesse, and bountious liberalitie, the riches and excellent greatnesse of the inestimable grace of God, thzough our Sweete Saniour graunted vnto vs, wpll not cure our diseale; will not enlarge the boundes of our libertie, will not deliuer vs from the bondes and chaines of Satan, wherewith we are clogged, wpll not enrich vs with the glorious giftes, and precious pearles of iustice, holinesse, eternall life, and purity, vntlesse we with humble hearts, with thankfull mindes, with heauie chære, with hart oppressed, with gracious groines, lamenting our former iniquities, confessing our manifold misdeedes, detesting all impietie, craning par-

don

The second Chapter. 6

don for our committed blasphemie, and hartily sorowling for our accustomed idolatrye, stubburnesse, and wilfull disobedience, doe display our miserie, and open before him our shamefull nakednesse, and in the bowelles of Iesus Christ, in whome he is well pleased, desire him with constaunt faith, with certaine hope, with earnest and continuall prayer, to haue mercy vpon vs, to illuminate our hartes with the spirite of knowledge, to scour away the cloudes of ignorance, to wash away the spottednes of sinfull disobedience, to kinde in vs a seruent, heauenly, true, burning, and godly charitie, and to worke in our hartes a continuall desire: alwayes to fulfill his most blessed will, and therewith all to giue vs the power of his holpe spirite to performe the same, to the glorie of his eternall maiestie, the comfort of the godly, the fruitfull edification of our brethren, and the saluation of our owne selues, & soules for euer and euer, in his glorious and immortal kingdome.

C.ij.

The

The thirde Chapter.

The meane, and way how to come to
our heauenly father, with a pro-
mise of the Authour to in-
treate of prayer, and
a diuision of hys
worke.

The thirde Chapter.

If we will therefore be the sonnes
of God, if we will be partakers of
those infinite and celestially com-
modities, which were gotten and
purchased by the most pure bloude of the
immaculate Lambe; if we will be healed
by the sweete salve of his bloody wounds,
we must not slacke to runne vnto God
our heauenly father, with continuall and
heartie prayer. Which prayer because it
is a thing so necessarie for christians, that
without it same we cannot attaine to the
grace of God, and merites of our saviour
Christ, and seeing that dayly experience
doth apparantly, but pittifully teach vs,
that in these oure dayes it is an exercise
that is nothing at all, or verie lightly vsed
of

The thirde Chapter.

7

of many which beare the name of Christ,
but in deepe are not christians. I meane
and minde by the assistance of almightie
God, and ayde of his holy spirit, to intreate
something of the same, I saye, of prayer:
that the proud contempt of the disdainfull
Epicures, which passe not for prayer, may
be something abated and diminished, that
the licentious life of beastly belly Gods,
which take al their delite in worldly filthi-
nesse, may by the terrour of Gods iudge-
ment, be corrected and amended, that the
carelesse concupisence of worldly wicked
men, which wallow in welth and worldly
banities, maye by the knowledge of the
bounden dueties be cut off, and contem-
ned, that such as be deceived by simplicitie
may be reformed, that such as knowe not
how to praye so, that they may mercifully
be hearde, may charitably be instructed,
that such as are already forwarde in the
same, may therunto be the more incensed.
For Saint Chrysostome saith that pray-
er is as the roote and foundation of al ver-
tues. For as the foundation both make
a shippe or house to be strong, and holdeth
it,

The pur-
pose of the
Author.

Tomo. 5. lio.
De preca-
tione.

C. liij.

It,

The thirde Chapter.

it, that it may not be dissolued : so the exercise of prayer doth holde our lyfe, and maketh it strong on all partes, and so, that without this no good can happen vnto vs, nor anye thing, which belongeth to our health. I will therefore that I may the more orderly procede, diuide my whole talke into three principall partes, and first by the grace of God, I will declare that if we doe relect, or nothing regarde earnest, and hartie prayer, that we be in present daunger of eternall damnation. Secondly, that if with pure prayer, we doe as we ought, call vpon God in Iesus Christ our blessed sauour, for the assistance of his holy spirite, we shall be sure of most happye, blissefull, & immortall saluation, and thirdly, God guiding me, I will shewe plainly how we may praye so, that assuredly we shall obtaine our request. For although, the singular godnesse, and incredible mercies of almightie God, our louing father, cannot allure vs, the terrible vengeance, which he poureth downe vpon shifnecked sinners, maye perchaunce constraine vs, to accomplish that, which of
duty

The thirde Chapter.

8

but ye we shoulde perfoyme. Then when
by continuall feare, of grienous plagues
and punishmentes, we are dr̄uen from
former negligence, to needefull and health-
full diligence, when by terrour of seuerē
iustice, the rayne of our lose libertie is
dr̄awen in more straightlye, so that we
may not runne lyke roysting rōuers at
randome, to the heauie displeasure of our
almightie iudge, as willingly we woulde,
and br̄wisely were wont, it may be, that
the constant hope of so bountifull a re-
warde, so princely pearles, and surpassing
a benifite, as is eternall saluation, maye
prouoke and entise our appetite to shewe
some earnest zeale, and heartie desire to
please and serue our maker! Afterwards
least some simple, rude, & ignorant peo-
ple, as many there be (the more it is to be
lamented) shoulde perswade themselves,
that they serue God well by prayer, when
they deface his glozy by some of their owne
superstitious inuentions, or popishe Ipo-
cristie, it will not be farre from our pur-
pose, bryefly to prosecute the nature of true
prayer.

That

The fourth Chapter.

That such as neglect prayer, be in danger of hell fire, the first part of the Authors diuision, which is continued vnto the .18.

Chapter.

The fourth Chapter.

WAt first I haue to proue, that such as neglect the exercise of prayer, are in danger of hell fire. And that plainly appeareth, bicause they flatly breake the commaundement of god, and wickedlye contemne the counsell of Christ our sauour. They deprive God of his honour, and worship, they are trees, which beare no fruite, they are voyde of faith, hope, and trust in Gods mercy. That they contemptuously dispise the commaundement of God and Christ our sauour, it is euident. For the princely Prophet in the person of God saith, and flatly commaundeth on this sorte: Inuoca me in die tribulationis, & eruam te, & glorificabis me, that is, call vpon me in the day of trouble, and I will deliuer thee, and thou

The fourth Chapter.

9

thou shalt glorifie me. And Christ our sa-
uour chargeth vs on this manner: Orate
ne intretis in tentationem. And saint
Paul, replenished with the holpe ghost,
writeth thus. In state deprecatione, vi-
gilantes in ea cum gratiarum actione.
Pray earnestly, and continually watch-
ing there with all, and giuing thanks,
And againe, Christ sayth. Petite, & acci-
pietis, quærite, & inuenietis, pulsate, &
aperietur vobis. Aske, and you shall re-
ceiue, seeke, and you shall finde, knocke,
and it shall be opened vnto you. And I
will destroy (sayth the Lorde in the first of
Sophonie) the men that haue not sought
after the Lorde of Jacob. Such infinite
places there are to be founde in the scrip-
tures, which plainely testifie vnto vs,
that God straightlye commaundeth vs to
call vpon him, and threatneth destruction
to such as seeke him not. Powe therefore
such as doe not take this meanes, which
God hath provided to come vnto him,
must needs incurre the displeasure of him.
And alas howe are we able to withstande
the seuerer iudgement of so mightie a god
D. J. why

The fourth Chapter.

Why doe we not tremble and quake to see
our selues in so great a grieuous dainger
for as Paule sayth, it is a terrible thing,
to fall into the handes of the lyuing Lord,
Who shall deliuer vs from the torment,
that he shall cruciate, and torment vs
withal: Who shal saue vs, if he condemne
vs: Who shall blesse vs, if he curse vs:
Who shall restore vs to any life, if he doe
lay vpon vs most bitter death: Desperate
is the estate of such, as will not call vpon
him, and they vndoubtedly can looke for
nothing else, but extreme, and cruell po-
nishment. For euen as a Prince here vpon
earth, if he take a fellowe, which hath
transgressed the lawes, disturbed the com-
mon welth, disquieted good and goodly
subiectes, violated his faith, dispised ma-
gisstrates, and vilanously committed trea-
son against his liedge, & soueraigne Lord,
if to such a one, he of his free goodnesse,
gentle moderation, and mercy, do graunt
so much fauour, that if he giue by a sup-
plication vnto his maiestie, he will graunt
him pardon, for his committed crimes, &
hainous offences, and then the rebellious
trans

The fourth Chapter. 10

negligence or contempt, doe refuse so gentle an offer, will neuer let him escape without greivous, horrible, and dreadfull torments: so God, prince of all princes, and Lord of Lordes, whose mightie manifest the unthankfull creatures haue not duly reuerenced, whose name worthily we haue not glorified, whose glorious praise we haue not magnified, whose iustice we haue not feared, whose fatherly mercies we haue not embraced, whose commendementes we haue contemned, whose seuerall iudgementes we haue not regarded, whose decrees, and ordinances, we haue neglected, whose counsels we haue cast off, and ingrately refused, whose burning wrath, and hote indignation, we haue deserved, if we doe reiect his fatherly goodnesse, and tender care where with he doth call vs vnto him againe by prayer, and supplication, through his dearly beloued sonne, Christ Iesus, our sauiour, and still continue wilfull, and obstinate in our olde cankered, and hateful disobedience, will undoubtedly cast vs headlong

D. g. long

The fourth Chapter.

long into bitter darknesse, and painefull pangnes and bitter anguish, with the Deuill and his cursed Angels. For as he is gentle, so is he iust; as he is amiable, so is he terrible; as he is mercifull, so is he wrathfull, to the humble, and penitente, he is a milde, and fauourable comforter, to the stiffnecked, and disobedient; he is a vniuersall reuenger, to the true christians, a present comfort in danger, to diuinefull hypocrites, a consuming fire, to vaine afflicted, and oppressed Abels, a cheerefull, and faithfull friende, to persecuting Cannibals, an open enemy, to his selfe thope, a carefull shepheard, to rauening Wolves, a ramping Lion, to simple soules, a courageous capitaine, to disceitfull Devils, a perpetuall torment, to faithfull people, a sure defence, to teeing Tigris, a denouncing aduersarie. For in his wrath, he will consume his enemies, and in his fury, will confounde all his rebellious aduersaries.

Psalm. 2.

Therefore Dauid sayth, serue the Lord with feare, and reioyce vnto him with reuerence. Like the sonne, least he be angry, and so he perish from the right way.

The fift Chapter

11

As his wrath be kindled, yet, but a little,
blessed are al they, that put their trust in him.

The dreadfull ende of them, against
whome Gods wrath is kindled,
and the daunger of the
contempt of gods
grace.

The fift Chapter.

The Prophet here sheweth the
dreadfull ende of those against
whome the wrath of God is in-
censed, and the use of God trans-
lated, he, I say, sheweth to what pitious es-
tate, what lamentable, & miserable ende;
what horrible condition they should come
to at the last. Therefore, he accounteth
them blessed, holy, heavenly, happy, that
put their trust in the Lord, that serue him
with feare, that worshippe him, that obey
the commaundementes of his diuine ma-
iestie, with iust reuerence. For in the
historic of numbers, we may see some thing
perceiue how God will punish contem-
ptuous persons, and rebellious despisers of

Num. 16.

D. iij.

his

The fift Chapter.

his will and commaundement, where he
maketh the earth to open his mouth, and
to swallowe by Core, Dathan, and Abi-
ram, with their tentes, wines, & childezen,
in the sight of all the people of Israel, be-
cause they refused to come at the call of
Moses, being a man as we are. What
therefore shall he doe vnto vs, if we despise
the commaundement, giuen vs of hym-
selfe, so often repeated in the scriptures of
purpose by the holy ghost, so constantly
confirmed by godly Prophets, so mani-
festly declared by Christ himselfe, by
dearly beloued saints, perfit God and
man, which come downe from heauen to
teach vs this lesson: Quisquis inuoca-
uerit nomen domini, saluabitur: who
soever shall call vpon the name of the Lord ,
he shall be safe. What shall he, I say, doe
vnto vs in this case, if in that case, he com-
maunded the earth to swallowe them
quicke, and carry them to hell: We may
assuredly, vntill with repentaunt hartes
we call vpon him, looke for nothing else but
vnto ruine, and confusion, but eternall
damnation, and immortall miserie, but for

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The fift Chapter.

12

the terrible troubles, of tormented deuils,
and most cruell strokes of most heauie
plagues. Let the desperate estate of cruell
and cursed Cain make vs beware, who
woulde not after his hainous and bloody
fact, come to the throne of Gods mercye
with teares, and lamentation, to bewaile
his wickednesse, but mistrusting the infi-
nite goodnesse, and marueylous riches of
the grace, and fauour of our mightie ma-
ker, and tender father, became abhomi-
nable before the face of God, and a terri-
ble example to all such, as contemne the
great mercies of God, layde open to all
them, that with humble, and ready minds,
will thankfullye by prayer receiue them.
Let the consideration of vnjust Judas,
who after he had betrayed Christ, the holy
one of Israel, and vnspotted lambe, which
taketh away the sinnes of the worlde, did
hange himselfe, and woulde not take holde
of the promises of God, but desperatly dis-
paired of the goodnesse of him, among the
companie of whose Apostles before he
was numbred, stirre vs more feruently to
runne to God in Christ our sauour with
all

The sixt Chapter.

all diligence, with all continuance, with
all certaine hope, and pure faith, in sup-
plication, in prayer, and thanks giving.
For if we doe, as did these miserable men,
not looke to be proffered mercy, but refuse
the same, we shall be accounted breakers
of the commandments of God, dispersers
of his word, wicked workers of iniquity,
and consequentive, worthy of the same
most unhappy reuengement, & iust iudge-
ment, which they were afflicted withall.

An aunswere to a captious cauil-
lation, that might be layed
to the Author.

The sixt Chapter.

WH some perchance will say, that
these two last examples doe not so
much belong to negligence in
prayer, as to an horrible terror
in their owne conscience, conceived for
the cruell fates, they had committed. I
aunswere, that herein both may plainely
be perceyued. For that which in this place
is most for my purpose, in these examples,
we

The sixth Chapter.

13

we see the iustice of God executed against them, that did violate his commaundement, by treason, murder, and falshood. Therefore death, and hell fire, is the guard, and reward of such as despise the will of God, and the will of God is, that we shoulde glorifie his name by pouring out our prayers vnto him. Againe, we may easily see, that not onely desperation, but also a will to committe these horrible crimes came through lacke of seruentelesse, and by a colde negligence in prayer, wherein they shoulde haue desired in all these doings, the direction of Gods holy spiritte, which if they had done, they had assuredly bene free, both from the terrour of desperation, and also from the guiltinesse of so mischienous villanies. For saint Chrysostome sayth: Siue quis virginitatis amore tenetur, siue quis studet amplecti honorabilem coniugi, castimoniam; siue quis meditatur iniicere fratrum iracundia, & cum mansuetudine familiaritatem habere, siue quis putet ab inuidientia luc purus esse, denique si quis aliud quippiam facere studet

E.j.

det

The sixt Chapter.

det, quod ad rectè vniendum pertinet, ducē precatōis commodum, & facilem habiturus est pietatis cursum.

Whether a man be in loue with virginity, whether he indenuour to imbrace honorable, and chaste matrimonie, whether he couite to brydle anger, and to be gentle or courtyous, whether he wish to be cleane and pure from the pestilent, and foule spot of enuie, or to conclude, if he desire to doe any thing, whatsoeuer it be, that pertaineth to good and godly life, by prayer he shall easily, and commodiously attaine vnto it. The lacke therefore of seruenteelie, and the dangerous negligence in prayer, doth bring all wickednesse, uncleannesse, desperation, murder, and all impietie. This therefore is the cause vndoubtedly, why in these most miserable dayes of ours, both here, in the Realme of Englande, and almost throughout all the places of the whole worlde, men runne headlong into the pit of ignorance, and error, that they swarme together to sicke vppoisoufull, and witlesse warfare, that they swarne awaie from the straight path of christian

The first Chapter.

14

christian righteousness, that they ryle in
rancor, hatred, & abominable enmity, that
they shew to the benighted people of pride
& presumption, that they with all enuies,
pluche downe the golden pillars of godly
peace, & unitie, that violently they breake
the bands of heavenly concord, & they rui-
ne the state of true religion, that they
impugne the state of wholesome veritie,
that they darken the bright, and shining
beames of christian knowledge, & clogge
themselves with the filthy letters, of all
abominable outrage and iniquitie. What
what: Doe we thinke, that the God of
Jacob, and Lord of Israel notue at the
last sleepe: Or do we thinke that he which
neither sleepe, nor sleepe, nor with-
keth at our wickednesse and will not let it:
Or do we thinke, that he, which destroyed
afore time the people, that wrought wy-
kednesse before his face, hath now chan-
ged his nature, and is no more displeased
with blasphemous behauiour: Or doe we
thinke, that we are of habilitie to with-
stand his face, when he shall rise vp to
take vengeance vpon vs for our hosti-
le

C. y.

ble

The sixt Chapter.

ble vices daylie more and more increase
amongst vs : **Do** doe we thinke that we
haue a speciall priuiledge, and prerogative
to doe what seemeth good in our foolish
fantasies, and ydle waynes, without cor-
rection more than other haue had before :
Do doe we thinke that the power is either
dauited, or his arme abridged, or his might
impaired : **Do** doe we thinke that he lea-
ueth vs more than he did his chosen charge, and
peculiar people of Israell : **Do** can we
thinke so blasphemously, that now we be ta-
keth delite in our filthy doings, in wan-
ton toils, and profane prances, and cur-
sed hypocrisie : **No** no. Let vs not flatter
our selues, nor dally with God, but let vs
wisely consider, & iustly ponder our loose,
and leuise liues, whereby we deserue most
sharpe plagues, and punishmentes, most
heauy, & hasty reuengement, most seuer,
and rigorous iudgement, & let vs knowe,
that the passing patience, and gentle suf-
ferauice of God, our heauenly Father,
doth allure vs to speedie repentance, to
continuall care, yea to hearecloth, and
ashes, that so we may peebe vnto his mo-
testie

The sixth Chapter.

15

lettis for a pleasant, and sweete sacrifice,
the beuotifull briddes of dutifull obedience.
And let vs well consider the mighty wrath
of God nowe long ago set on fire against
vs, and therewithall knowe that he slee-
peth not, although he sustaine vs, that he
wincketh not, although he wountedly doe
warne vs, and that he is not pleased, al-
though to proue vs by gentlenesse, his
plagues be something ceased, no; that we
can abide his displeasure bursting out, like
a deuouring tempest, although he for his
mercie sake doe abide patiently for our
returne, no; that we be prauiledged, or au-
thorised to vse the workes of darkenesse,
which onely belong to the sonnes of eter-
nall darkenesse, although we by long so-
ferauce be mercifully borne withall, no;
that the stretched out arme of God is any
thing abridged, although the violent force
of his valiant power be nothing in pu-
nishing as yet extended, or exercised, no;
that he deliteth in our disordered appe-
tites, although as yet he doe not poure
present destruction vpon our heades, no;
that he holdeth vs more deare, than he did

C. iij.

his

The seventh Chapter.

his chosen people, & proper possession, the house of Israel, although he more severely did execute iudgement upon them than upon vs.

That if God spared not the Iewes, his peculiar people, he will not spare vs, bastardely engrafted in hym.

The seventh Chapter.

WHOWE is it possible that we which are but the branches of the wild Olive, should receiue more fauour, force, or nourishment, of the true, and natural Olive tree, than the naturall sproutes, buddes, and branches of the same: the Israelites were, as though it were engrafted in the sweet graces, and tender mercies of almighty God, watered with the wholesome showers of heavenly clemencie, nourished with the fruitful fatnesse of the soyle, wherein they were planted, & is, of Christ Iesus. They were a nation enen by the choise of God himselfe, separated from all people, and
strange

The seventh Chapter. 16

strange people, for whose sake he shewed
manie wonderfull, and mightie miracles
in the lande of Egypt, and afterwarde
they were fedde miraculouſlye with the
fode of Angels, they receyued to their
comfort the cleare streames of most fresh
and holeſome waters, flowing from the
ſintie ſtones, and craggy rocks in the
dangerous deſert, with many ſuch like
things, which did argue moſt manifeſtly
the riches of Gods mercie towarde them.
Yet for all this, when they rebellioſly did
murmure againſt God in the wilderneſſe,
when they diſpised his ſervant Moſes,
and grudged at his commaundements, he
ouerthrew them in the deſert, he plagued
them moſt horriblye, ſending fire Ser-
pents amongſt them, he perſecuted them
unto the death, and pytiſully deſtroyed
them. How much more therefore ſhall he
put vs out of the booke of lyfe, and cut vs
from the ſtocke, upon the which we were
contrarie to nature, as wylde Olives, ſet,
and planted, if we doe not prevent his fu-
rie with hartie, ſincere, and humble con-
ſeate

The seventh Chapter.

seate by constant, certaine, and trustfull
faith, if we doe not speedily retorne vnto
him with a saythfull endenour, neuer a
gayne to reuolt from him by lewde con-
uersation, or vnchristian cogitation. How
can it be, that he which is the fountaine
of all iustice; shoulde anye longer prote-
ct the deuilish tymes of Antichrist, spotted
and defiled wpth all iniustice, y he, which
cannot be pleased with any thing, which
sauoureth of any corruption, shoulde any
longer couer our cursed abominations
and execrable impietie. O the deepe dan-
gers, wherewith we are compassed. O the
piteous, estate through which we are en-
daungered. O the profounde pitte of per-
dition, wher vnto we are plunged. If thus
we most miserable, and wofull wretches
wickedly continue without remordse of
conscience, if we thus ragingly doe runne
forwarde into vice, and vilanie wthout
recourse, if we thus obstinately doe perse-
uer in our peeuish purposes, and pestiferous
inventions, without remembraunce of
our estate and calling, death shall denon-
ce vs, horroz shall holde vs, terroz shall con-
founde

The seventh Chapter.

17

founde vs, confusion shall ouertopelme vs, bitter anguise shall oppresse vs, sinne shall subuert vs, sorow shall shake vs, the iustice, and iudgement of God shall consume vs, cruell enemies shall invade vs, shame shall shadowe vs, terrible torments shall entrap vs, & fyre of Gods vengeance shall burne vs vp in the twynckling of an eye, and the paynes of hell shall plunge vs into a most desperate, and deadly dolors. In tyme therfore dearely beloved Christians, and naturall Countrie men, consider that the long suffering of God calleth vs vnto repentance. For God would not the death of a sinner, but rather that he should turne from his wickednesse & lyue. He is a God, that delieth in mercie, that dealeth friendly with the friendlesse, that succoureth the simple, that wissheth the welth of the wounded, that comforteth the clogged conscience, that breaketh & bonds of the imprisoned soule, and heauie minde a sunder, that fauoureth the fettered feete of his chosen seruants, that plucketh out the poore out of the pit of penurie, and placeth them in the pleasant pasture of de-

J. J. litesome

The eight Chapter.

lifesome Paradoxe.

A repeating of the purpose of the fourth Chapter, that is, of the daunger of them that neglect prayer.

The eighth Chapter.

Will let vs returne to our former purpose, and proue that they be in daunger of eternall damnation, that despise and neglect the godly exercise of prayer, which hereby is proued, that thereby they deprive God of his due honor and worship. For the worship of God, is nothing else, but a religious worship commaunded of God, and offered of vs by sayth to him to the setting forth, and celebration of his glorious, & renowned maiestie. And as it appeareth by my former discourse, God hath commaunded this kinde of adoration, when he sayth: Inuoca me in die tribulationis: call thou on me in the day of trouble. And againe, when Christ sayth: petite, pulsate, querite, aske, knock, seeke, and, orate ne inter-

creti

The eight Chapter.

18

trētis in tentationem : praye least you
fall into temptation. And oftentimes we
heare the like spoken to the same purpose.
It is a worke therfore by him commaun-
ded. And moreover, we may well perceiue
that nothing can more pertaine to the glo-
rious praise of God almightie; than to
looke downe from the throne of his hea-
uenly maiestie vpon poore afflicted people,
hanging onely vpon the hope of his infi-
nite goodnesse, and accustomed mercy, and
to relieue them, that haue nothing else to
stick vnto, as ayde, and comfort, but bys
gracious, good, and gentle fauour, whereby
they may be deliuered from the tyrannous
rage, and more than beastly crueltie, of
their sauage, and sworne enemies. For
what made the glorious name of the God
of Iacob so much to be redoubted amongst
all nations, as did his unspeakable mercy,
wherewith he visited the children of Israel,
whan they were oppressed of the tyran-
nous Egyptians. He heard their groanes,
their heartie prayers pierced the mistie
cloudes, and came before his presence,
they ascended into the eares of his mightie

F. H.

lie

The eight Chapter.

the maiestie, their beaute grifes, and bitter sorrowes were not hid from his knowledge, but obtayned most iust reuengment against the blinde, and obstinate Egyptians, whereby his name was most manifestly glorified. For many times he plagued with most sharpe punishment the whole lande of Egypt for their sakes, with Frogs, Grasshoppers, Caterpillers, death, and destruction of the first borne, and such like, and at the last overwhelmed all their chivalrie with the blustering stormes, and roying rage of the red Sea. The due consideration, and circumspect animaduersion of this onely hystorie will doubtlesse to enerie christian man, ledde with the spirit of God, and numbered amongst the eled vessels of saluation; sufficiently expresse the notable efficacie of prayer; on both partes, first both to vnderstande the force in preuayling with God, and also the glorious renoume of the Lorde his eternall maiestie, through graunting the request of his poore people. For when his people, the children of Israel, were after much affliction, trouble, and torment, deliuered

red

The eight Chapter. 19

red out of the lande of Egypt, and was going into the wyldernesse, to serue the Lord their God, Pharaos, and all his hoste, persecuted them in all haste, to bring them againe into bondage, which would haue bene more grieuous, and sorrowfull, than present death vnto them. And when they were in such case that presently before their faces was the red coming, and roaring Seas, vpon their right handes high, steepe, and craggie mountaynes, vpon the which they could not ascend, and escape, vpon their left hande no refuge, but dangerous, and deadly perilles, behinde their backs, their cruell, disdainefull, wicked, and horrible enemies, thrcatning death, tormentes, and perpetuall miserie: then they cried vnto the Lorde in their miserie, & he deliuered them out of their distresse, *Exod. 14.* they poured out their complaints before him, and he glorified himselfe by their deliuerance, they humbly sought for his gracious assistance, and he mercifullly graunted the request of their earnest prayers, they feared bondage, he gaue them libertie, they were compassed with grie-

The eight Chapter.

nous dangers, he gave them sure, and safe passage, they were ready to be devoured of the sword, he overthrow their enemies, they were almost persecuted unto death, he brought to passe that they saw the death, and destruction of there persecuting tyrannies. But how did he deliver them: Certes he commaunded the wynde waters to staye their course, to lose their swiftnesse, to chaunge their nature. He made the waltring waves to be turned into strong walles, the surging seas into the use of sturpy stones, the flickring floods into a steady brydge, so that his people passed over with ease, & safetie. But when the Egyptians were so bolde, to enter into the same passage, they were overwhelmed in the waters, the walles turning, and chaunging themselves into their wonted nature. Thus was his glorie magnified, his name glorified, his power knowne, his merite specified, his terror taught, his love enlarged, his might multiplied, his godnesse grafted in the heartes of his people, that afterwards they loved him as a careful father, they feared him as a mightie reuenger,

The eight Chapter.

20

renewer, they honored him, as a peerlesse
Prince, they reuerenced him, as a senere
Iudge, they glorified him, as their onely de-
liuerer, they sanctified him as their holpe
protectour, they folowed him, as a well ex-
perienced Capitaine, they obeyed his will,
as their only guide, and defender. For his
name to them was fauourable, to other
nations, and people terrible, to them com-
fortable, to gentiles fearefull, to them it
brought quietnesse and safetie, to others
confusion, to them tranquillitie, to others
miserie, to them plenteousnesse of all
thinges, to other penurie of things neces-
sarie, to them solace, to forrein kingdomes
ruine, and overthrowe, to them pleasure,
to other plagues, to them a ioyfull expec-
tation of mercie, to others an horrible ter-
ror of extreme iudgement.

Nothing apperteyneth more to
the glorie of God than
prayer.

The ninth Chapter.

What

The ninth Chapter.

What therefore can more becom-
to the establishing of his pray-
to his royall pompe, to the blas-
of his magnificence, through all
the earth, to the publishing of his glorious
name, than with humble, and hartie pray-
ers continually to be called vpon, of his
afflicted people, that he may stretch out
his arme, and declare his power, & bend
his bowe, and valiantly ouerthrow his
enimies: Verily nothing. For thus he lo-
seth the simple captiues, and bindeth the
bloudy Balaamites, he saueh his fleshy
souldiours, & spoyleth the boasting bloud-
suckers, he protecteth his poore people, and
racketh vnruly ribaldes, he mightily be-
yonde all hope helpeth the miserable, and
contrariwise, debaseth, subuerteth, & con-
foundeth the bragging boldnes of his proude
disdainefull, and swelling tirannes. See-
ing therefore that it is a religious worke
commaunded by God himself, enioyned to
vs by Christ our onely sauour, taught by
the Apostles, and Prophets, tending to the
celebration, & propagation of his eternall
glorie, renowne, and reuerence, as no-
thing

The ninth Chapter.

21

thing more by subduing the stubborne,
sinfull, & malicious people, and by relea-
sing, helping, and succouring, his afflic-
ted, humble, and sly flocke, it must needs
folowe, that they which dispise the ble of
prayer, and negligently, nay rather, obsti-
nately, and demeritly contemne the com-
mandements, and promises of God, our
heavenly father, and nothing regarde his
gentle admonition, calling them by paci-
ence to hartie repentance, and amend-
ment of wicked life, that they, I saye, de-
spise God of his due honour, spole him
of his worship, rob him of his reuerence,
and consequently, fall into the danger of
eternall damnation. For 4. Iohan. Pa-
ter tales quærit, qui adorant illum.
The father seeketh such, as worship hym,
not such as renounce his lawes, and reiect
his commandementes. And his not see-
king is nothing else, but misery, griefe, an-
guish, and condemnation. Againe, they are
trees which beare no fruite. For they which
are not possessed with the spirite of God,
which are not directed with his holy hand,
which are not illuminate with the light of
C.s. heauen,

The ninth Chapter.

heauen, which are not assisted with the
holpe of the highest, nor stirred vp with the
motion of the holy ghost, nor plentifully
enriched with the graces of Christ our
sauiour, cannot because of their weak-
nesse, will not because of their wilfull in-
bednesse, neyther doe couite because of
their fraile, and cursed corruption, eynther
to deliuer themselves from the chaine of
Sathan, wherewith they are bounde and
tyed, or to replenish themselves wyth the
swete, and well sauering flowers of ver-
tues, that they maye be purified, to the
proue wherof, Christ sayth. Iohn. 15. Qui
a sine me nihil potestis facere, bycause
without me ye can doe nothing. And
Math. 15. Omnis plantatio, quam non
plantauit pater meus celestis, eradic-
abitur, every planting, which my heauenty
father hath not planted, shal be rooted out.
And Iohn. 15. Si quis in me non manserit,
eiectus est foras, sicut palmes. &c. If
anye man doth not abide in me, he is cast
out, as a braunche, and withereth, and
they gather it, and cast it into the fyre,
and burne it. Here we maye perceyue
that

The ninth Chapter.

22.

as are not directed with the spirit
of God, are not the servants of God, but
temples of Antichrist; not the friends of
God, but the kingdoms of the Devil; not
followers of salvation, but heirs of e-
ternall condemnation: thus saith Iohn
bapt. Fili; dei sed eguall spiritum non
habent. They are the servants of God,
which are directed by the spirit of God.
And Christ saith in the. 14. of Iohn: Qui
me vocem in eam audiant. My people
heare my voyce, and his voyce is I say.
Quod oportet semper orare, nec des-
tigari. That we must alway praye, and
never be wearye. And he sayeth of Al: who
he prescribeth forme of prayer, saying: Ad
hunc ergo modum orate vos. Pater
noster. &c. Praye ye after this manner.
Our father, and so forth. But they which
contemne prayer, will neyther alwayes
pray, which Christ commaundeth, nor use
the forme of prayer, which Christ prescri-
beth, nor leaue the lewdenesse, which God
abhorreth. How therefore can they be any
thing else but trees without fruite, clouds
without water, rotten rootes without life,
G. y. barren

The ninth Chapter.

barene ground without corne,
without eurnels, and unprofitable bare
without sappe, or sauour. For like as the
vine branch can bring forth no fruite, un-
lesse it remaine still in the vine, even so he
can bring forth no goodnesse, vnlesse he
abide in Christ. And how is it possible, that
they which heare Christ commaunde, and
will not obey; that heare the shepheards
of their soules cal, and will not follow, that
heare the sauour of the worlde counsell
them for their safetie, helth, and welfare,
and will not attende, that they shoulde re-
ceyue any commoditie, ioy, solace, or com-
forte, to refreshe their lingring, and lan-
guishing soules, almost, or alle altogether
pined awaye for lacke of god nourish-
ment:

That God respecteth them, that call
vpon him, and reiecteth the con-
trarie, wyth the discommo-
dities thereof.

The tenth Chapter.

Euery

The tenth Chapter.

23

There good, and perfitte gift, cometh from aboue from the father of light, who bestoweth his heauenly treasure wpythout sparing restraint, vpon all them, that wpyth continuall, and humble, and hartie request shall desire in the name of Iesus Christ, hys grace, sauour, and euerlasting goodnesse. But from such, as before Gods goodnesse preferre there folishe fantasies, and seeke rather to please themselves in worldly delites, then to pleasure themselves with the worde of lyfe, he worthily taketh away his grace, forsaketh them vtterlye, leaueth them destitute, wil no more see vnto them, in so much, that through his absence, and departure, there miserable mynde is overwhelmed with pernicious errors, their senses darkned, their vnderstanding obscured, their reason oppressed, their wyll imprisoned, their hartes encombred, their heades enraged, their deuises ouerturned, their purposes disapoynted, their endeours hindred, their intentes disordred, their trouble augmented, their anguish exasperate, their sorowe doubled, their grieve

C. iij. more

The tenth Chapter.

more bitterly sharpened, their strength diminished, their life almost deuoured, their spirittes scattered, their colours reaped, their wylt wasted, their wisdom confounded, their learning subuerted, their pollicies disturbed, their counsellcs abolished, their bodies weakened, their soules endangered, their thoughts defiled, their sapte polluted, their pietie defaced, their rage debyleled, their furie enflamed, their wroth incensed, and all vicious, and detestable impietie, slander, and bylanie beyond measure encreased. For the corruption of our mortall, fraile, and inconstaunt nature, is readie without reason to reuenge iniurie, vnlesse religion doe restraine it. The raging stormes of our fleshly minde are wont to burst out into dangerous attempts, vnlesse the holesome counsell of the sacred scriptures be receined. The wilton will of a waywarde besell of iniquitie maye lightly be tossed into the perillous floudes of yrefull indignation, and vngodly displeasure, vnlesse it sayle in the fast ship, and vnbroken Barcke of Gods infinite grace, and mercy. The olde, and suffering

the wounde of cruell hate, and horrible
raue, will, as it is wonted, eate vp, and
consume the sounde partes of patience,
vnlesse it be salued with the sweete Oyle
of Gods holy spirite, & filthie rust of popish
ignoꝛaunce will disgrace, and deface the
truth of sincere religion, vnlesse it be scou-
red awaye with the light of the gracious
gospell, the deadly dregges of humane
traditions will dangerously corrupt the
vertuous medicine of ecclesiasticall doc-
trine, vnlesse by the good aduise of some
carefull, and skilfull Physitian they be re-
moued, and cast out, the contagious infec-
tion of noysome, and vnhealthfull humors
will in the minde of many men be causes
of most grieuous, and bitter sicknesse,
vnlesse they by the circumspect considera-
tion, and diligent aduise of some godlye,
learned, and well instructed christian be
auoyded, purged, and wisely displaced,
the pestilent inuasion of the creeping can-
cer of humane confidence, wyl malici-
ously infect the whole bodie of & apparent,
and visibler church of Christ, vnlesse the
playster of Gods direccion be fitly applied,
to

The tenth Chap

to the continuall motions of man-
nesse, and byresty, godlynesse, and all god-
nesse will suffer most lamentable ship-
wrack in the troublesome waues, and sur-
ging seas of vayne fantasies through the
blustering windes, and terrible tempestes
of deuillish desires, and raging appetites,
vnllesse Christ rise vp, and commaunde the
waters to be still, the tempestes to cease,
the windes to be calme, the weather to be
clere, and the ship to be safe. Seing there-
fore that such is the estate of men, which
esteeme not, neyther regarde the goodness
of God, that of themselves they can not
helpe themselves, nor by other meanes be
preserued in safetie, bicause nothing can
succour him, whome God forsaketh, seing
that nothing proceedeth out of the hart of
man, vnllesse it be sauced with his mercy,
grace, and bountie, but it is abhominable,
and wicked before the face of almighty
God, seing that the stinking weeds, and
noysome barnell of vices, wickednesse,
and vngodlynesse, doe burst out sodainely,
and in a moment when the seede of Gods
holpe worde is not sowed in the hart of
man,

The tenth Chapter. 25

mans and watred with the swete shewes
of heauenly mercte, seing that when God
doth not extende his power, grace, and fa-
uour, nothing is pleasaunt, fruitfull, or
acceptable, but al things are ordered with
vnruly rage, with bloody beastlynesse,
with disordered confusion, and horrible
tempest of wicked, and witlesse abhomi-
nation, and againe, seing that they, which
resist y faithful exercise of prayer, can not
be directed by the finger, hand, or spirite of
God, bicause they are not Gods childe-
ren, because they despise his commaundements,
& counsell, bicause they refuse to heare his
voyce, when he calleth them to continuall
prayer, and earnest repentaunce of their
former liues, it must nedes folowe, that
they are vnfruitfull trees, that is, rotten
stockes, that bring forth no good, and plea-
saunt fruite, but withered, and infectious
leaves, impoysoned with venimous, and
filthie contagion, and therfore shall be cast
into hell fyre, and condemned to eternall,
bitter, and most horrible plagues, and pu-
nishmentes. For now the are is layde to
the roote of the tree, and euery tree that
bringeth

¶.

The .xj. Chapter

bringeth not forth good fruite, shall
cut downe, and cast into the fyre.

What vertues they be voyde of,
that pray not

The .xi. Chapter.

Wreouer they lacke sayth, hope,
and constant trust, in the most
precious bloude of our sauour
Jesus Christ, and therefore are
in desperate estate. For Christ saith: No
man cometh to my father but by me,
meaning that vnlesse they put off their
olde corruption, and shake off their sin-
ful hypocrisie, cut away cleane from them
the confidence in themselves, or of other
Idols, vnlesse they confesse themselves to
be of themselves wicked, disceitful, weake,
vnable, mischienous, and damnable crea-
tures, and surely beleue that Christ came
from his throne in heauen, and toke the
nature of man vpon him, to worke their
righteousnesse, to appease his fathers
wrath, which was enflamed against all
sinful,

ungodly people, to deliuer them from the sergitude, and bondage of the Deuill, vnder whome they were subiect, and to set them at libertie with the ran- some, and price of his most sacred, and blessed blond, which was poured out vpon the Crosse, by cruell, and vnthankfull Iewes, meaning, I say, that vnlesse he beleue this with stedfast faith, and in consideration of the same present himselfe before the face of God, firmly trusting that for Christs sake he shall be accepted, and mercifullye receyued, no man can come vnto the father of heauen, or enioy the gracious aspect of the mightie God of Iacob, but is bitterly destitute of the glory of God, and is a firebrande of hell, and heire of eternal misery. And Paule saith: Without fayth it is vnpossible to please God. And againe: Whatsoeuer commeth not of fayth, is sinne, and it is fayth that maketh a man to be saued. For Christ sayth to a woman, that came vnto him. Fides tua te saluam fecit. Thy fayth hath made thee whole, which is to be vnderstanded, not onely of bodily helth, but also of heauenly safe-

H.ij.

tie.

The .xj. Chapter

tle. And againe, qui non creditur catus est. He that doth not beleue, is a readie iudged, or condemned. Therefore they, which doe dispise, reiect, or contemne prayer, if they be vnfaithfull, are in most certaine perill, and danger of hell fire. But that they are vnfaithfull, it shall, by the assistance of almightie God, be declared by the force, fruits, and effectes of sayth. which bicause they are innumerable, and infinite, it is requisite, that we speake of a few only, which wil sufficiently shew vnto vs, howe farre they abhorre from y^e excellent gifte, wherewith the dartes of the deuils be quenched, the host of Antichrist ouercommed, and the fire flames of Hell extinguished.

That they lacke loue, and obedience, the speciall fruites of sayth, which exercise not prayer.

The .xj. Chapter.

Faith

Faith, whersoever it be, doth bring forth, or ingender repentance, both apprehende the spirit of god, doth worke in mans harte loue, and obedience, which frutes, and effects, if they necessarilye procede of faith, as hereafter it shal appeare, see that by no meanes they may be seperated, and contrariely, if they can neuer be founde in any of them, which despise prayer, as it shal be declared, it must needes of necessitie folowe, they haue no sayth, but are dry, deade, barren, fruitfull, and faithlesse people. But first let vs see whether repentance procede of faith, or no, and then, whether such men can be repentant. Faith when it is giuen from heauen, and placed in the heart of man, then it doth, as it were, rule, and gouerne all the motions of the minde, it trieth, and proueth, and sercheth all the corners of his cogitations, it seeketh, & sweapeth, scoureth, and clenseth away, the filth, the rust, the drosse, the dregges of all impietie. For God, in the first of Esay sayth, if your sinnes be as red as scarlet, I will make them as white as snowe,

V. iij.

which

The.xij. Chapte

which commeth onely by ~~the~~ on
through which we appeare righteous be
fore the throne of our mightie God, and
iustification commeth onely through fayth
in the most precious bloud of our onely sa
uour Iesus Christ. For Paule saith in the
thirde chapter to the Romaines : The
righteousnesse, or iustification no doubt,
which is good before God, commeth by the
fayth of Iesus Christ vnto all, and vpon
all, that beleue. There is no difference.
For all haue sinned, and lacke the prayse,
that is of valure before God: but are iusti
fied freely by his grace, through the re
demption which is in Christ Iesu, whom
God hath made a seate of mercy through
fayth in his bloud, to shewe the righteous
nesse, which before him is of valure, in
that he forgyueth the sinnes, that are pas
sed, which God did suffer, to shewe at this
time the righteousness, that is allowed of
him, that he might be accounted iust, and
iustifier of him, that beleueth in Iesus.
Hitherto Paule. But vnto the sharpe
salue of hartie repentance be layde vnto
the festred woundes of our sinfull hartes,
it

it is impossible that they shoulde be purrified, cleansed, or healed. For therefore the scripture calleth vs so often to repentance. *Conuertimini ad me & saluieritis.* Turne vnto me (sayth the Lorde) and ye shall be safe, and againe: *Siconuersus fuerit impius.* &c. If the wicked shall turne from his euill way, and *nolo mortem peccatoris,* I will not the death of a sinner, but that he repent and liue, and *resipiscite,* & *credite euangelio,* repent, and beleue the gospel, and *non veni vocare iustos,* sed *peccatores ad penitentiam,* I came not to call the iust, but sinners to repentance. So that here we see plainely, that first is set conuersion to God, and repentaunce, then helth, or life, or safetie, whereby we may well perceyue, that vntlesse repentaunce doe launch, and cut, and rent our hartes, we can not come to the perfection of obedient christians. And againe: An humble, and contrite heart is an acceptable sacrifice to the Lorde, to whome nothing is acceptable, that proceedeth not of faith. For the Apostle sayth: *Whatsoener* is not of faith, is sinne, and with sinne howe can
God

The.xiij. Chapter.

God be pleased: It remaineth the
that repentaunce, whereby the soule is
sorrowfully charged, but therewithall af-
ter shall cherefully be discharged, is en-
gendred, and brought forth by sayth. For
like as in a fiede, or garden, swæte, plea-
saunt, or delectable flowers, can not grow
freshly, & abundantly, before that wædes,
and stones, and thornes be rased vp, and
cast out, euen so the most delitesome fruite
of dame vertues grace, can not plentiful-
ly replenishe the fiede, or garden of mans
hart, vnlesse first the byters of vices, and
stones of wicked abomination be by re-
pentaunce cast out, and exiled.

Zachæus an example of an hartie re-
penter, and that repentance is the
salue to recure the wounds
of wicked lyfe.

The.xiij. Chapter.

Herefore Zacheus, the prince of
Publicanes in the .19. of Luke,
when he had receyued the sayth
of Christ, burst out into these
wordes

The xiiij. Chapter.

29

and sayde: Ecce Domine, di-
midium bonorum uestrorum de pauperi-
bus, &c. Beholde I geue, the halfe of my
godes I giue to the poore, and if I haue
defrauded any man of any thing, I render
to him foure folde, which wordes vn-
doubtedly doe giue a most certayne token
of heartie repentance. For he did so
much detest his former iniquitie, so much
lament his olde enormities, so willinglie
condemne his practised mankes, and he-
ceitfull dealinges, that he not onelye did
purpose in time to come to auoyde the
lyke, but also did with most readie minde,
recompence them foure folde, whome he
had before deceiued, or oppressed. And in
the seconde of the Actes, when diuers at
the preaching of Peter began to beleue,
they being pricked in conscience, exclamed
in this sorte. We men and brethren what
shall we doe: here they knowing by the
sermons of the Apostle, that they hadde a
long time erred from the truth, and ser-
ued rather their owne inuentions, than
the true God, and therefore percepuing
that they were in danger of the displea-

A. J.

sure,

The .xiiij. Chapter

sure, and terrible hate of the Lord. holie
desired earnestly to knowe by what
meanes they myght escape þe vengeance,
being ready to fall on their knees, and
sorrowfully lamented their dangerous ig-
norance. And Peter answereth with these
words. Delictorum p̄nitentiā agite. &c.
Repent your offences. Here we see þe
salutē, wherewith their heauy harts, load-
ed with wickednesse, were first refreshed,
was hartie repentance, after they came
to the faith of Christ Iesus. The Phi-
liss. 3. Iona, beloued God; & commaun-
ded a generall fasting, which did well be-
clare their remors of conscience for their
former contempt of Gods commaunde-
ment, and refusall of his mercies, and
tormenting of his Prophetes, whereby
they turned away at the last the wrath of
the Lord from themselves, and their cities,
all which doe proue, that where faith is,
there is repentance. Nowe let vs con-
sider a while whether true repentance
may be found in them, that
continue the vse of
prayer or no.

Description of repentance, and the
partes therof, and the exam-
ple of the saved
soules.

The xiiij. Chapter.

Repentance is a true griefe, and
sorrow for the offences committed
against G D D, whereunto the
minde is opposed, the sorrowfull
hart most miserably tormented, the senses
troubled, the understanding overwhel-
med, the life afflicted, the inward motions
altogether humbled, but in y the ba-
liant force of a lively faith doth againe
ruine the languishing spirit, with an ear-
nest desire, and constant assurance, hoping
for free pardon for the merites of Chri-
st his passion, whereby is ingendered a full
purpose neuer more to haunt the brothell
houses of sinne, and iniquitie, but alwaies
to live in pure conuersation, and sincere
pietie. Wherein be principall, and especiall
partes, due contrition, and constant faith.
Contrition maketh a man to tremble, and

3. y.

quake,

The xiiij. Chapter

quake, to consider the violent
 God, incensed against Sinne, where with
 is brought into extreme feare, terror,
 anguifhe, and for that detesteth the hor-
 rible filthynesse, and befymitie of the same.
 And in such case is it possible to stand, and
 not to desire pardon: To require mercie:
 To crave remittance: To complaine our
 estate: To lament our miseries: To seeke
 a salve: To procure an wholesome medi-
 cine, whereby we may be restored to our
 health: For no, and especially, seeing sayes
 infused into our hartes by the spirit of
 God, both perswade vs, that we shall ob-
 taine, if we call, that we shall be reuerti-
 ned, if we require it, that we shall be hea-
 led, if humbly with hartis prayers we re-
 paire to the good Whilition of the soules
 Christ Iesus our Lord and saviour. What
 madnesse were it to thinke, that any man
 being sure of most miserable tormentes,
 if he holde his peace, and is alreadye plun-
 ged into the desperate consideration of the
 same, and feeling their extreme bitter-
 nesse, and cruell sharpnesse, if on the com-
 forte part, he were sure to escape so great
 a daun-

The .xiiij. Chapter.

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a daunger, & so apparent a perill, so mis-
 chieuous a miserie, by opening his mouth,
 and desiring mercie, that he woulde not
 with reade minde, with cheerefull hart,
 with all speedie hast, prostrate himselfe be-
 fore the iudge, and in most lowly wise, and
 carefull humilitie beseech him of his graci-
 ous goodnesse, and desired bountie, to deli-
 uer him. The theefe which was hanged
 with Christ on his right hande, when he
 had receyued the boldnesse of sayth, and
 therewith was brought to godly repen-
 tance, did desire Christ most humbly to
 remember him, when he came to his glo-
 rious, & everlasting kingdome. He did
 not refuse to call vpon him, but by calling
 was deliuered from the power of Sa-
 than, from the mouth of hell, from the
 anguish of the soule, from the death eter-
 nall, to which he had surely bene con-
 demned, if he had despised,
 or not regarded the
 profite of faith-
 full pray-
 er.

3.ij.

The

The .xv. Chapter.

The things that hinder the fruites
exercise of praier, desperation, and
the contrary therof, that
is, securitie.

The .xx. Chapter.

What is it therefore, that bindeth
a man, so that he doth not use the
fruitfull exercise of prayers.
Surely, eyther desperation, or else
securitie. Desperation doth wouneth a man in
deadly sorowes, in bitternesse of soule, in
the furious floudes of most deepe and de-
pitefull dolours. Therefore wheresoe-
uer it is founde, it shutteth out cleane the
force of fayth. But securitie maketh a
man carelesse, hardneth his heart, iras-
peth his stomie spirites, and causeth to cry
peace, peace, when destruction hangeth o-
uer his heade. This also, when contrition
is absent, hath no parte or porcion in a
faythfull heart. Whereof it foloweth,
that true repentance, whereby the hart
of christians are regenerated, their willes
chaunged, their mindes framed a newe,
thei

their desires reformed, their liues amended, their cogitations cleesed, their thoughtes purified, their spirite sanctified, cannot be founde in those, that doe not continually burst out in most hartie prayers, desiring grace, goodnesse, pardon, and amendment, and consequently, that such are not faithfull, but faithlesse, not fruitfull, but fruitlesse, not gracions, but gracelesse persons. Secondly, faith doth apprehend the spirite of God. For Christ saith. Iohn. 7. If any man thirst, let him come to me, and drinke. He that beleueth in me, as the scripture sayth, shall haue fountaines of liue water of lyfe flowing from his bellye, and this he spake of the spirite, which they, that beleue him, should receyue. And ad Ephesios. 1. Paule sayth: In whome (speaking of Christ) also ye after that, you had heard the worde of truth, I meane the gospel of your saluation, wherein you beleue, were sealed with the holpe spirite of promise, which is the earnest pledge of our inheritance, to redeeme the purchased possession, and that vnto the laude and glory of God. The spirite of God therefore both possesse

The .xv. Chapte.

possesse the hartes of the saythfull. But
be now consequently consider, to whither
may be founde in such, that will not feare
God, which saint Paule seemeth to re-
mpe, Romanes. 8. By these wordes. Nos
enim accepistis spiritū seruitutis in timo-
re, sed accepistis spiritū adoptionis filio-
rū dei, in quo clamamus, Abba pater. &c.
For ye haue not againe receyued þe spirit
of bondage in feare, but ye haue receyued
the spirit of adoption of the sonnes of god,
whereby we cry, Abba father. For the
spirite doth testifie to our spirite, that we
are the sonnes of God, and in the fourth
to the Galathians, bicause you are the
sonnes of God, God hath sent the spirite
of his sonne into your hartes, crying, Abba
father. Here in these places, Paule doth
manifestly shewe, that the spirite of God,
when it resteth in the hartes of the sayth-
full, doth so mollifie mans stony minde, so
breake downe the brazen walles of sleape
securitie; so confounde the pernicious, and
pestilent purposes of negligent impletie,
and agayne so comforteth the sorrowful
soule, so refresheth the weary will, so re-
fresheth,

and healeth the broken hart, that neyther by contempt of Gods wrath is prouided, neyther by lacke of trust, and confidence, helth is together banished; but continuall prayer is poured out to God, as to a father, that with naturall, yea more then naturall affection, doth tender his adopted children, his chosen vessels, his louing friendes, which appeereth by crying in sayth Abba father. It is therefore prouided, that they which crie not with hartie affection vnto God our heauenlye father, haue not the spirite of God, & consequently, that they are reiecte from the number of the saints, and sonnes of God. Thirdly sayth worketh in mans hart loue, and obedience. For that doth most persitely paint out the tender mercies, the great good wil, the gracious fauour, the louing kindnesse of God the father to man in creating him, of God the sonne in ransoming him, of God the holpe ghost in directing him, in creating him, by making him of nothing a noble creature, in redëming him, by making of a bonde seruant to the Deuill an adopted sonne to himselfe, in directing him,

B. J.

him,

The .xvj. Chapter.

him, by restraining him from most abominable impietie, whether hee would runne, and cast himselfe headlong into present danger, and keeping him in the favour of his tender father, & creator. That with innumerable, and infinite commodities more, will move almost a senseless hart to contend with all endeavour to love, to please, to followe, to praise, to obey, to reuerence, to worship, and honour him by whome they are bestowed, and giuen, and undeseruedly, freely, bountifully, without respect of the receyuer his worthynesse, and onely for the giuers mercie.

The effects of fayth in Mari of Bethania, which is Marie Magdalene, with an enumeration of causes, why they bee condemned, which reject prayer.

The .xvi. Chapter.

Marie of Bethania, after shee had receyued fayth, so loued Christ, that she not onely was willing
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The .xvj. Chapter.

34

to doe that which was commanded in the lawe of God, but also exercised an extraordinary meanes, whereby shee did shewe forth hir burning, and fervent love towardes Christ. For when he was set at meate in a Phariseis house, she brought an Alabaster boxe of oymntment, and shee stode at his fete behind him weeping, and began to washe his fete with teares, and did wipe them with the heares of hir head, and kissed his fete, and annoynted them with oymntment, and Christ testifieth in the same place, the seuenth of Luke, that she loved much. Christ also sayth in the fourteenth of John. If anye man love mee, he will keepe my saying, and againe, qui non diligit me, sermones meos non seruat, he that doth not love me, keepeth not my saying, whereby it appeareth that sayth is not without the love of God. The love of God is not without obedience, obedience is not, where prayer is not exercised, as it is proued before. Therfore they which contemne, or neglect, or doe not vse continuall prayer, are vnfaithful & disobedient rebels against God and his annoynted. Poewe
Is. ij. there

The .xvj. Chapter.

therefore seeing that for such lacke of dutie on our partes, the holy, and heauenly will of our eternall God is nothing regarded, the sweete, and wholesome counsell of Christ Iesus, our mercifull, and mightie mediator, wilfully condemned the profered, and promised mercy by the holie ghost, in scripture plentifully declared, wickedly refused, seeing that God is spoiled of his reuerence, depriued of his honour, robbed of his glorie, prayse, and of our dutifull obedience, seeing that they, which doe not exercise continuall prayer, are trees bearing no fruite, which are good for nothing, but to be cut downe, and cast into the fire, seeing that they are faithlesse, desperate, secure, fruitlesse, and hardhearted hypocrites, trusting more to the sonde illusions of their vaine fantasies, than the riches of Gods eternall mercies, bathing themselves in the sincke of sinne, and foule puddle of blasphemous iniquity, it must needes of necessitie follow, that they are burning firebrandes of hell, sonnes of the Deuill, and heires of eternall damnation. For as the Prophet Nahum saith, &

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The .xvj. Chapter.

35

first Chapter. Deus emulator, & vlciscens dominus, vlciscens dominus, & habens furorem, vlciscens dominus in hostes suos, & irascens ipse suis inimicis. God is a zelous, and a reuenging Lorde, a reuenging Lorde, and wrathfull, a reuenging Lorde against his enemies, and angry against his aduersaries. Ante faciem indignationis eius quis stabit, & quis resistet in ira furoris eius? Who shall stande before his face when his indignation is hote, and in the daye of his wrath, who shall be able to resist? For when he is angrie, the heauens shake for feare, the earth quaketh, the rockes doe breake a sunder, the mountaines shippe, the Lyons rore, the Tygers tremble, and all the inhabitauntes of the worlde are readie to desire the hilles to couer them. Such is the terrour of his maiestie, such is the horrour of his displeasure, such is the burning fire of his hote indignation. He will not therefore spare those which trayterously spoyle him of his glorie, be- reauie him of his due honor & reuerence, depriue him of his worship, who may for
the

The .xvij. Chapter.

the same cause, loke for nothing else, but eternall death, and extreme, horrible, and deadly damnation. For seeing he is jealous and a reuenging Lord, seeing he is a mightie, terrible, and fearefull iudge, seeing he is a God that hath all power, domination, and rule at his commaundement, seeing nothing is able to withstande his will, seeing neyther place in heauen, neyther habitation in earth, nor house in hell is hidden from his presence: and agayne, seeing on the otherside, he is so iustly provoked, so p̄sfully inflamed, so wrathfully moued, against such as robbe him of his reuerence, it is most certaine, and so sure as the Lord liueth, that they shall come to bitter, and extreme, and most miserable confusion.

The second part of the authors diuision, that is, that they be most certaine of the inheritance of heauen which doe exercise prayers comprising the .vii. Chapters folowing.

The .xvij. Chapter.

But

Wit now let vs leave to speake of
 those, and conuert our talke to the
 state of such, as doe with earnest,
 humble, and hartie desire, imbrace
 the most godly exercise of prayer. They
 assuredly are most certaine to be inheri-
 tors of euerlasting, and most blissfull sal-
 nation, for euer and euer eternally. For
 Christ saith Iohn. 14. Quicquid petieritis
 nomine meo, hoc faciam, ut glorificetur
 pater per filium. Si quid petieritis per no-
 men meum, ego faciam. First whatsoever
 you shall require in my name, that I will
 bring to passe, that the father may be glo-
 rified by his sonne. If you shall require
 any thing in my name I will doe it. Here
 Christ promiseth vnto vs, that we shall ob-
 taine whatsoever we shall require in his
 name. If therefore we shall require euer-
 lasting life in glorie, and all felicitie with
 him, and his, Angels he will gladly, wil-
 lingly, and readily graunt it vnto vs. For
 here he is not constrained to promise it.
 Therefore he is willing to graunt it, and
 againe, he doth not promise more, then hee
 is

The .xvij. Chapter.

is able to perfourme, because he is God
omnipotent, equall with the father in
powre, godhead, and diuinitie. For he saith
of him selfe. My father and I are all one
remaineth then that of his singular grace
incredible godnesse, wherewith he fauoreth
embraceth, loueth, & rendereth vs, he is
for asking bestowes vpon vs such infinite
and exceeding commodities, whose great-
nesse, & excellency can neither by thought
of man be conceived, nor by force of
wordes expressed. Moreouer he repeateth
the same in one place, and at one time
it appeareth, the more to confirme vs, to
incourage vs, to strengthen vs, to encrease
our desire, to pray vnto him, that neyther
doubtfulnesse in asking, neyther lacke of
hope in receyuing, might hinder our ende-
uours. In the .15. of Iohn, likewise he saith.
Si manseritis in me et verba mea in vobis
manserint quicquid volueritis, petetis &
fiet vobis. If you abide in me, and my
wordes abide in you, whatsoener you will
haue, you shall aske, and it shall be done,
and then he conteyneth these wordes in
this, my father is glorified, that you bring
forth

with good fruite plentifully, and he made
my disciples, so that by praying vnto him,
we shal glorify his name, because y by that
meanes we shall be made fresh, and fructi-
full gardens, fullye replenished with the
flourishing flowers of most excellent ver-
tues, which will yelde so sweete a sauoz to
God, and Christ our sauour, that we shall
be most acceptable sacrifices, and pleasant
offerings vnto him. He subuerteth also
these woordes, which containe incredi-
ble comfort to the solace of siely soules:
Euen as my father hath loued me, so I
hane loued you: What more ioye and
pleasure: What so much comfort can we
conceyue: What earnest loue of Christ
Jesus towarde vs maye we gather of
this, that he loueth vs, as his father hath
loued him: His father to shewe his loue
towards him, spake on this sorte out of
a clovde: This is my beloued sonne, in
whome I am well pleased. Him he rayled
from death to life, from earth to heauen,
from cruell crosse, & affliction, to an eter-
nall crowne of glorie immortall, and hath
set him on his right hande in all power,

L. s.

and

The .xvij. Chapter.

and dominion, and hath made his errand his footstole, all which doe well declare his loue, he beareth towarde him. For he loueth him, as he loueth his owne substance, or his owne selfe. For he is God of the same substance, that his father is. Let vs therefore be sure that if we call vpon him with feruent, and humble, and hearty prayer, hee will heare vs, hee will sanctifie vs, hee will direct vs, hee will lead vs in all holynesse, and purenesse of life, and he will preserve our soules, and bodies to euerlasting felicitie. For so he loueth vs, as his father hath loued him. And Christ sayth in an other place. Beati pauperes spiritu, quoniam illorum est regnum coelorum. Blessed are the poore in spirite, for theirs is the kingdome of heauen. And to be poore in spirite, is nothing else, but to humble himselfe before the face of God, to put alwaye all confidence in himselfe, to craue mercie for his committed wickednesse, to poure out his complaint before his onely redeemer, to acknowledge his owne vniworthynesse, to confesse his weakenesse, not to boast of his

merites,

The xvij. Chapter.

38

merites, not to bragge with boldnesse, his
owne abilitie, not to trust in his owne de-
seruings, but to lye prostrate before the
iudgement seate of God, to waite for the
crümes of mercy, that fall from the Lords
table, to cal, and cry for grace, and bounty,
through Christ Iesus his death, and passi-
on, by whome alone he seeketh for reliefe,
health, and comforte in all humyltie. A-
gaine, we haue a sure promise of Christ
himselfe, saying vnto vs. 16 of. Iohn. Ver-
ily, verily, I say vnto you, whatsoeuer
you shall require my father in my name,
he will giue it you. Aske, and you shall re-
ceyue. If then we shall desire God the fa-
ther, in the merites of his most dearelye
beloued sonne Christ Iesus, to water our
hartes with the dew of his heavenly grace,
and to refresh our hungry soules, with the
sode of his holye worde, and still to pre-
serue, protect, and gouerne our heaute
hartes, wyth the wisdomme of his heauen-
lye spirite, he will no doubt assist vs, helpe
vs, heale vs, direct vs, shadow vs with the
wings of his mercy, and at the last, when
our soule is dissolued from the prýson of

Al. ij.

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The.xviij.Chapter.

the booke, will place it in eternall paradise.
For Christ is the truth, and therefore can
not lye, and he hath promised faithfully to
fulfill all our godly desires.

The comparison of God vnto the v-
righteous Iudge, which is ouer-
come with continuall, and
importune sute.

The.xviij.Chapter.

And he the more to encourage vs,
doth make a comparison. Luke. 18.
betwixt his father, and an unright-
eous Iudge, on this maner.

There was a Iudge in a certaine Citie,
sayth he, who neyther feared God, nor
esteemed man. There was also a widow
in the same citie, and came vnto him, say-
ing: Reuenge me of mine aduersary, and
for a while he woulde not. But at the
last he sayde within himselfe: Although I
neyther feare God, nor care for man, yet
because this widowe still troubleth me, I
will reuenge hir of hir enemye, least at the
last she come, and reprove me. And the
Lorde

The .xviij. Chapter.

39

Judge sayde, heare what the brighte
Judge sayth. And shall not God reuenge
his elect people, that cry vnto him night
and day, although he differre it: I say vnto
you, that he shal reuenge them quickly.
Here Christ doth expresse, and paynt out
in liuely colours, the force of earnest, and
harty prayer. For that Judge, that was of
so rough, and rigorous a nature, of so
fierce, and austere conditions, of so vngentle,
and cruell disposition, that he dispyed
the complaints of the poore, regarded not
the requests of the miserable, refused to
giue eare to the cryes of Orphanes,
contemned the lamentations of the oppressed
people, cared not for thretnings, set
religion at naught, considered not the terrible
strokes of Gods vengeance, lightly
looked vpon his dutie, gaue himselfe to
dayne pleasure, and was in wordes
kind, in witte wilde, in countenance
terrible, in iustice fearefull, in lyfe tyrannicall,
in manners monstrous, in consideration
sauage, in dealings dreadfull, in hart
spitefull, in wyll a wolfe, in thoughtes
outragious, in office cruell, in menas

L.ij.

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The.xviiiij.Chapter.

cing more than manful, and beyonde measure ful of al iniquity, by the continual calling vpon of this woman, by hir pittious complaintes, was reformed, and brought to mercie, was contented to deliuer hir from hir oppressing enimie, was perswaded to leaue of his olde seueritie, or rather carelesse cruelty in that case, and was ready to fulfill hir will, to graunt hir request, and to agree to hir desire, and then Christ transferreth it to his father, who is our tender fauourer, to shewe how much more he woulde be glad to haue vs poure forth our prayers vnto him that he might satisfie our willes, and shew mercie vnto thousandes, that call vpon him. For he doth of his infinite, and exceeding goodnesse with sayre, and saythfull promises allure vs, with bountifull rewards endeuor to entise vs, with offred, & proffred benefits to binde vs, with mercy to moue vs, with kindnesse to constraîne vs, with curtesie to call vs, with pittie to prouoke vs, with giftes to gratifie vs, with ready minde to redresse, with reason to refozme vs, with good wills to winne vs, with loue to leade vs, with
care

are to cure vs, with solace to salute vs,
 with charitie to chassen vs, with dutie
 to dyne vs, with compassion, as it were, to
 compell vs to come vnto him. For to-
 wards vs his affection is earnest, and jea-
 lous, his loue large, and liuely, his care
 incomparable, his good will gracious, his
 beneuolence bountifull, his mercy maruel-
 lous. If therfore he indge, that was sauege,
 brist, and terrible, in whome their scarce
 appeared any sparke of pittie, coulde by a
 simple woman be intreated, howe much
 moze shall so louing a Lorde, so natural-
 ly affectioned a father, so mercifull a God,
 as this the God of Abraham, Isaac, and
 Jacob is, be readie to receiue vs?

That the deuils impression is not suf-
 fered of God to preuaile, where
 prayer is in place, with the
 remedies of sinnes.

The.xix. Chapter.

At the last, our saviour Christ con-
 cludeth, that God wil here the prai-
 ers of his elect, that crye vnto him,
 day and night, and will renenge
 them

The .xix. Chapter.

them quickly. Where we haue to consider, that if the Deuill go about, eyther by force to ouerthrow vs, or by pollicys, to plague vs, or by sleightes to conquere vs, or by strength to ouercome vs, by pleasure to allure vs, or by paine to compell vs, by trenchpyles to vndermine vs, or by ignorance to leade vs, by folly to force vs, or by fondenesse to feede vs, by riches to enrage vs, or by power to constrain vs, by villanie to wrest vs, or by pleasure to entrappe vs, or by what meanes so euer he minde to be vnto ouer vs, we may by calling for helpe at the mercifull handes of almightie God confounde his deuises, ouertourne his endeouours, and become valiaunt conquerers in all temptations. For if pride doe prick vs, we may call for humilitie with humble obedience, if sloth, and ydlenesse, doe creepe into our bodyes, mindes, or members, we may praye for agilitie, loue of labour, and diligence, if the insatiable thirst of corruptible treasure doe conetously consume vs, we may request the gracious vertue of louely libertie, free gentlenesse, and bountie, if grace lesse

The.xix.Chapter.

41

If the gluttonie doe greedily deuour vs, we may waite for the assured staye of trustie temperance, if the burning feauer of wicked, and wanton lust doe miserably bere vs, we may desire the colde, and comfortable reliefe of right reason, & ruly religion, if the venomous popson of bitter enmie do dangerously infect vs, we may require the wholesome medicine of godly charitie, if the loue of licentious libertie doe leade vs, we maye with supplication aske for moderation, and meekenesse, if churlishe, and currishe, and carelishe doggednesse hath odiously affected vs, we maye wishe for gentle, and curteous, and cheerefull humanitie, to possesse vs, if contempt of Gods worde hath any time effraunged vs from our bounden dueties, we may beseeche him to bestowe vpon vs for his mercies sake the loue of his lawes, and regarde of oure office towardes him, and be assuredlye for his promise sake for the merites, and deserts of Christ Iesus, our Sauour, for his honour, and glorie, for the maintenaunce of our estate, the encrease of our comfort, for the helth of our
P. j. soules,

The .xx. Chapter.

soules, which he greatly tendereth, will
giue vs all these vertues with shoules
of his grace, & streames of his mercie, to the
drowning of sinne & to the confirmation,
establisshing, & erection of al goodnesse, god-
linesse, and true sayth, & perfitte charitie.

The applying of the Prodigall sonne
vnto the repentaunt sinner
by prayer.

The .xx. Chapter.

WHether he requireth or desireth no-
thing more than our conuersion
vnto him, our helth, and safetie,
our toye, solace, and commoditie,
our life and libertie, as it appeareth by
the lost sonne in the .15. of Luke, who after
he receyued his portion of substance, went
into a strange countrie, & there riotous-
ly spent all, insomuch, that at the last, he
by the force of pinching pouertie, hard
fortune, and needefull necessitie, was con-
strayned to feede hogges, and desire
to bee nourished wyth such prouendour, as
the swine were filled, and fatted withall,
but

The .xx. Chapter.

42

But no man gaue any unto him, at length
when he was almost starued for lacke of
necessarie sustenance, and in such pite-
ous plight, and miserable estate, that yfse
was almost readye to forsake his carefull
carcasse, he thought this within himselfe.
Manye hyred seruantes in my fathers
house haue plentie of vittayles, and I pe-
rishe for hunger. I will rise and go to my
father, and will saye vnto him: Father I
haue sinned against heauen, and before
thee; nowe I am not worthy to be called
thy sonne, make me as one of thy hyred
seruants. And he rose, and came to his
father. But when he was yet a farre off,
his father sawe him, and being moued with
mercie came running towarde him, and
fell vpon his neck, & kissed him. See how
his loue is not changed, his good affection
is not moued, his tender fauour is not di-
minished, yea rather his joy in him is now
increased, his gracious goodnesse maruel-
lously enlarged, his pittie more plentifully
prouoked towarde his lost sonne, although
before he had wilfully disobeyed his father,
contemptuously refused to talke with him,

sp. ij.

disobedi.

The.xx.Chapter.

disobediently wandered into foraine countries, riotously roysted, and rained in straunge lands, wantonly wasted his proper portion of substance, lecherously lashed his store vpon strumpets, prodigallie poured out his iust inheritance amongst bagabondes; yea, although he was now in such a case, that his estate was succourlesse, his purse penylesse, his hart hopelesse, his skinne discoloured, his flesh withered, his beautie deformed, his comelynesse defaced, his body tieried, his welth wasted, his strength weakened, his force banished; his life sorrowfull, his minde mournfull, his desperate degree miserably scornfull, his plight pitifull, and his person slanderously spoken off, and ignominious, yet for all this howe longly he entertayneth him, howe graciously he receyueth him, how gently he kisseth him, howe readily he runneth to meete him, to salute him, to welcome him home againe, and then the sonne seeing his father so to fauour him, repenteth him of his former disobedience, betwyleth his vngacious dealing, and is hartly sorie for his former behauiour;

behaviour, and speaketh on such manner,
as he had before determined : Father I
haue sinned against heauen, and against
thee, and am vnworthie hereafter to be
called thy sonne. But his father said to his
seruants. Bring forth the best garment, &
put it on him, and put a ring on his hand,
and shoes on his feete, and bring hither
the fatted calfe, and kill him, and let vs eate,
and be merie. For this my sonne was
deade, and is aliue againe, he was lost,
and is now founde, and they began to
be merie. This Father, that the Parable
speaketh off, is God our Creator, our
heauenly father, our mightie maker, that
placed man in Paradyse, who like a
letode, and dissolute sonne went a wan-
dring from the sweete fieldes of vertues,
into the vnknowne wodes, and daunge-
rous marshes of wicked disobedience,
and returning vnto his Father, diuened
therevnto by necessitie, was ioyfully re-
ceyued, opening, and humbly confessing,
and therewithall lamenting his former
wickednesse, only cleaueth vnto the mer-
cies of God, and desertes of our Saviour

Ps. liij.

Christ

The .xx. Chapter.

Christ Iesus. Thus therefore belongeth vs so feruently, that he remembreth our former wickednesse, when once we shall call vpon him; but will with loye graunt, and gine vnto vs a wedding garment, that is, constant faith, righteousness, iustification thorow Christ Iesus, that with the same we being apparelled, may be present at the kings feast without shame, or confusion. Thus by prayers poured out vnto God, we shall with the fine wise Virgines haue Oyle sufficient in our Lampes to maintaine the light, and shall enter into the Palace of the bridegrome with ioy, and gladnesse, and all felicitie. Thus we shall enter into the kingdome, which God hath prepared for himselfe, and his Angels, there to intoye the crowne of immortall glorie.

The example of the theefe hanging
on the right hande of Christ,
applied to the efficacie
of prayer.

The .xxi. Chapter.

Here

The .xxj. Chapter.

44

BEre I might with examples, declare the force, and effect of prayer, but for breuitie sake, I will onely set before your eyes the example of the theefe, which was hanged vpon the right hand of Christ at his passion. He, after that he had passed his life in such sort, that there appeared no way, but eternall damnation, vnesse by mere mercy he had bene receyued, called vpon Christ for grace, and mercy, desiring him with humble, penitent, and oppressed hart, with hartie contrition, with earnest repentaunce, with constant, liuely, and steadfast sayth, to remember him when he came to his kingdome, to deliuer him from the power of the deuill, who was ready to receyue him, to purge him from his uncleannesse, wherewith he before had defaced the similitude of God, that was placed in his owne breast, & had, as it were, desperatly throtled himselfe in the most cruell, and horrible bondage of cursed Sathan. But by calling for the louing mercies, and incredible goodnesse of Christ Iesus, then hanging vpon the crosse for the redemption of him
and

The .xxj. Chapter.

and all mankinde, miserably plunged in
a Sea of miseries, was by the ransom
of his most precious blood most happily
deliuered. For after he had poured out his
humble, and hartie prayers, his pitious
complaints, his wofull wretchednesse, his
sorrowfull sighes, his repentaunt teares,
he heard this comfortable answer. This
daye thou shalt be with me in Paradis.
Loe the readinesse of Christ Iesus in re-
ceyuing our prayers, in graunting our
petitions, in wypping awaye our wofull
weeping, in rewarding them, that turne
vnto him, in comforting them, that sorrow-
fully doe seeke him, and in exalting, crow-
ning, and glorifying them, that faithfully
doe folowe him in workes, in wyll, in
truth, in trust, in obedience, and earnest
charitie. This theefe was, as it may be ga-
thered in his yong, & tender age, lewdely,
losely, and dissolutely brought vp, wicked-
ly nurtered, vnadvisedly instructed, light-
ly regarded, trayned vp in euill company,
fostered in all abhominacion, rapine, rob-
bing, stealing, spoyling, and such like, ne-
uer respecting the seuerer iustice, or gentle
dealing,

The .xxj. Chapter.

41

dealing, the rigorous severity, or loving
mercies of God almighty, the iudge of
all men, vntill his last ende approached, and
then being terrified with remorse of con-
science, and driuen into extreme agony
with the remembrance of his wicked life,
knowing that he coulde not escape most
terrible vengeance, vnlesse he should flie
to the present comfort of Gods meere mer-
cie, then relented, and charitably rebuked
his fellowe theefe for despyling, and reuy-
ling Christ Jesus, and then faithfully cal-
ling vpon Christ, was patiently, ioy-
fully, and readily receyued, and as
Christe promysed, was that same daye
brought vp into the most pleasant region
of heauenlye delites euer to enioye an
immortall crowne of eternall felicitie. A
most blyssful estate obtayned by prayer. A
the marvellous mercies of Christ our sa-
uiour. A the most happy hope of a repen-
taunt hart. He is crowned with immor-
tall glorie, which hath worthily deserued
extreme miserie. He is accounted wor-
thy of eternall saluation, which for his de-
sertes shoulde rather be condemned wth

A. J.

deadly

The .xxj. Chapter.

deadly damnation. He is deliuered from the power, bondage, and crueltie of Satan, which all his lyfe time for the most part hath bowed, and yeldded his seruice to all impietie, going to warfare vnder the banner of the deuill, a tormenting tyrant. This miraculous effect, and incomparable worke was brought to passe by pouring out of his pensine heart, most wofull complaints, with hope in Gods mercies thorowe the manifold merits of Christ Iesus, our onely redemer, to be deliuered from present daunger of his damnable deserts. If therefore we thinke that Christ is able to perfourme that, which he hath promised, if we thinke that his arme is not abridged, if we thinke him not to be inconstant, if we beleue his faithfull promises, if we giue credite to his reuealed worde, and holy gospel, if we doubt not of his infinite mercies, if we thinke that his most precious blond, poured out most plentifully vpon the aultar of the crosse, haue still his force for our iustificatio, we must also necessarily knowe, y with the poore widowe, we shal obtain our request, thorow earnest prayer

The .xxj. Chapter.

prayer at God his hande, that through him
we shall be able to daunt the power of the
Devill, that with the lost sonne we shall
of our father be loyfullpe receyued, that
with the repentant theefe we shall reigne
in Paradise for ever and ever in all felici-
tie. For hartie prayer cannot be without
stedfast faith. .i. Jacob. Postulet in fide, ni-
hil hesicans, let him pray in sayth nothing
doubting at all. And Waulle sayth. Quo-
modo inuocabunt eum, in quem non
crediderunt, howe shall they call vpon
him, in whome they haue not beleued?
Sayth bringeth a suretie of eternall hap-
pynesse. For .3. John, so God loued the
worlde, that he gaue his onely begotten
sonne for this purpose, that euerye one,
which beleueth on him, shoulde not pe-
rishe, but haue lyfe everlasting. And a-
gayne, in the ende of the same Chapter, it
is wrytten. He that beleueth the wordes,
which the sonne of God speaketh, hath life
everlasting. And in the first Chapter, it is
sayde. Verily, verily, I say vnto you, hee
that heareth my wordes, and beleueth in
him, that sent me, hath eternall lyfe. And

P.^t.

in

The .xxj. Chapter.

In the first Chapter we reade . *Hæc est voluntas patris mei. &c.* This is the will of my father, which sent me, that every one, that seeth the sonne, and beleueth on him, should haue eternall lyfe. Also in the same place: Merily I say vnto you, he that beleueth me, hath euerlasting lyfe. And Iohn also in the .xx. chapter hath these wordes: *Hæc autē scripta sunt. &c.* These things are written, that you may beleue that Iesus is Christ, the sonne of God, and that beleuing, you may haue lyfe throughe his name. And another sayth, *letabuntur omnes, qui sperant in te, in æternum exultabunt,* all shall reioyce, that trust in thee (*O Lord*) they shall for ever be most glad, and ioyfull. It is therfore euident, that all those, which with constant hope, and sure sayth, and contrite hart, & humble minde, call vpon God in his sonne Iesus Christ, shall be deliuered from the deceites of the Devill, and shall enioye
for ever an incorrupt
fible crowne of
immortall
glory.

The

The conclusion of the seconde part of
the Authors diuision, with nota-
ble testimonies thereof
out of the scrip-
tures.

The. xxij. Chapter.

WHat hath so bewitched oure
minde, or benumbed our senses,
or bereaued vs of our right under-
standing, that we so sluggishly,
nay vnrasonably doe neglect our duties
to God, not regarding our owne coru-
ditie, welth, happie estate, and felicitie, but
rather voluntarilie running into wicked-
nesse, doe deserue most deepe daungers,
and deadly miseries, and dolefull damna-
tion: Christ commaundeth vs carefullye,
faythfully, continually to call vpon him
with hartie prayers, and we refuse to fo-
lowe him. That open enimie of mankind,
Sathan, chargeth vs to liue in sleepe, sin-
full, and slothfull securitie, and we readily
conforme our selues to his cursed com-
maundement. Christ came doorne from
P.iii. his

The .xxij. Chapter.

his celestially throne . . . Iudas, and im-
mortall maiestie to seeke vs which were
lost, and wandring, and wayward sheepe,
driuen from the folde, by the craftie con-
ueyaunce of the subtile Serpent, and we
vngreatfully refuse the exceeding gentles-
nesse, and more mercy of him, that seeketh
our saluation. Sathan, when we were in
the fauour of God, subtilly deceyued vs,
and miserably plunged vs into the terrible
seas of Gods heauie vengeaunce, and dis-
pleasure, yet hym we freely doe follow in
all our attemptes and endeouours. Christ
promyseth vs eternall life in heauenly ioy,
solace, and all felicitie, if we will keepe his
commaundements, and call vpon him, yet
we wilfully despise hym. Sathan wil per-
forme, that we shall liue, or rather die in
terrible flames of hell fire, in all dolour,
griefe, and miserable anguish, if we frame
our liues according to his deuillish desire,
and yet we delite to liue in his obedience.
A straunge maner of outrageous mad-
nesse. Shall bitter sorrowes, for ever to
endure, be preferred before incomparable
ioyes, which neuer haue ende? Shall Sa-
than

than be satisfied, and our eueryliving, and
almightie God be wrathfully displeased:
shall we loue a deuouring enemy, & leaue
our louing Lord: God forbid. Let vs nowe
prostrate our selues before the iudgement
seat of God, let vs lament our miserie, let
vs crie for grace, and mercy, with continu-
all prayer, that we may for all our sinnes
obtaine remission, that we may not be a-
shamed in the day of the Lord, when the
hidden thoughtes of our secrete mindes,
shall openly be declared, and for the same,
most iust iudgement severely pronounced.
Let vs no more lye groueling vpon the
grounde wyth the hatefull serpent, but let
vs set our thoughtes, and hartes a losse
wyth the chaste turtle done, that is, let vs
forsake earthly, fond, and deuillish delites,
let vs not set our harts vpon worldly trea-
sure, let vs not feede vpon vaine pleasures,
and fading fantasies, but let vs lodge wyth
Christ Iesus in heauen, or rather let vs
haue him lodging in our brestes, and pos-
sessing our harts, & directing our thoughts
which we shall easily obtayne, if wyth re-
pentant hartes we offer vnto him the
sacrifice

The. 22. 4. et.

sacrifice of prayer, and thanksgiving.
For seeing that he did purchase to come
downe from heauen, to cleanse vs, whom
we were deformed, and depraued with
the foule spotted, and blemishes of deadly
sinne, he will now much more, if we hum-
bly, and hartily request the same, make vs
meet vessels to receyue the most holy
some, and comfortable blessing of the holy
ghost, that we may continue, in his most
gracious fauour. But this is sufficient
for the godly minded members of Christ,
and to them especiall ye doth belong the
sure hope of eternall happinesse. Those I
call the members of Christ, which haue
alwayes a cleare conscience before the
face of God, and men, and also those (for
of the former sorte there are very fewe)
which although they haue bene polluted
with the filthinesse of wicked, and abho-
minable impietie, yet now at the last, are
returned from the same vngodlinesse, and
with all diligence, loue, and obedience, doe
embrace the Gospell, abhorre hypocrisie,
detest their former villanie, and sequester
themselves from blinde securitie. Such

The .iiij. Chapter. 49

I say, shalbe sure by prayer, to obtayne eternall saluation. For before God they are counted iust through the merites of Christ Iesus, and Saint Iames sayth, that the prayer of the iust man preuaileth much.

The thirde parte of the Authors diuision, that is, the waye how to be hearde in our prayer, with a definition of it, comprising two Chapters.

The .xviij. Chapter:

Who I will (by the fauour of god) speake a worde or two of the last poynt, that is, how we maye so pray, that we may be hearde, and obtayne our request. Here I thinke, that it be most necessarie for me to vse in this matter, such breuitie, as is most meete for those, to whome I direct this my talke. I speake onely of those, which be rude, and ignorant in this case, and that haue bene through mere simplicitie blinded by the baile of cursed poperie, and not to such, as

D. s. obli.

The.xxiiij. C iter.

obstinately harden their hearts, and shutte
their eyes, and stop their eares, that they
may not be healed. To such as these, sim-
ple, ignorant, and seely soules be, breefe
notes, without large discourse, is undoubt-
edly most commodious. I will therefore
in a short definition, first shew what pray-
er is, and then will adioyne those proper-
ties as it were, which are necessarily re-
quired to saythfull, and true prayer. For
by this meanes they may the soonest learn
the maner of true prayer, and beare it in
memorie. Subtily to dispute of þ dyuers
kinds of prayer, & such like, rather belong-
eth to curious scholemen in vniuersities,
than to þ simple christians in their priuate
houses, or comon churches. Prayer ther-
fore is a religious declaration of þ minde
before God, wherein we desire w earnest
affection, either to be preserved from dan-
ger of discomfort spiritual, or temporall,
either to enioy some desired benefit belong-
ing to soule, or body, either else wherein we
yelde most hartie thanks for some recei-
ued benedite. Bycause here be mentioned
diuers kinds of benedites to be desired, as
neces

The .xiiij. Chapter. 50

necessities. For Gods handes, we must knowe, they are not without difference all to be requested after one sort. For those things, which belong to the bodye, are alwayes to be requested with a condition, that is, if they be not hurtfull for the soule, if it be Gods good pleasure to graunt them, if it be for the glorie of God to condescende to our request. But such things, as tende to the safegarde of the soule to heavenly felicitie, to godly charitie, with such lyke, are to be desired simply without condition of bodily welth, or worldly safety. These things well considered, we must obserue these rules following, if we will obtayne our request.

The sixe rules, which must bee obserued to obtaine our requests
wylhall.

The .xxiiij. Chapter.

First we must direct our prayer's to God alone, our heavenly father, and not to Angels, deade saintes, Devils, stocks, stones, or such lyke. For it is written, thou shalt
D.ij. halt

The .xxxiij. Chapter.

Deut. 6.
Math. 4.

Thalt worshippinge the Lord God, and
hier onely thalt I serue. A line, God said
in Clay, the. 43. Ego sum, ego sum, &c.
I am, I am, and without me there is no
saufour. And. 45. Chapter. A iust and
living God, there is none but I. And such
places there are to be founde a great num-
ber, which for breuitie sake I of purpose
doe omitte, partly bicause of the rude, and
simple peoples sake, that they may the bet-
ter remember these rules, and partly be-
cause there is a notable treatise, against
the worshipping, & invocation of saintes,
now extant, wherein this question is sub-
lye debated, by Iohn Veron, a worthy
member of the Church of Christ.

2 Secondly, we must poure out our
supplications before God, in all humilitie,
trusting satisfactorily to be accepted onely
for the merites, & passion of Iesus Christ,
who is our onely satisfaction, iustification,
and righteousnesse before the Lord, & not
for the worthinesse of our owne workes.
For Christ Iesus, when we were accur-
sed came downe from heauen to deliuer
vs from y curse wherinto al we were sub-
iect,

ted, & was

crifice for our finnes.

Wherewith

ye are saved by Ephe.

grace through th, and that not of our
selues, for it is the gift of God, and com-
meth not of workes, least any man should
boast.

3 Thirdely, they which present them-
selues before God to request any thing of
him, must cast of all cruelty, violence, and
oppression towardes other. For in Esay. 1.
we read: When you shall stretch out your
handes, I will turne mine eyes from you,
and when you shal multiply your praieres,
I will not heare you, sayth the Lorde. For
your hands be full of bloud. Washe your
selues, and be cleane. They must put all
humercifulnesse out of their mindes. For
in the .xxj. of the Proverbes, it is written:
He that stoppeth his eare at the cry of the
poore, shall cry himselfe, and not be heard.
This is plaine by the example of Laza-
rus, and the riche Glutton. They must
plucke out of their hartes all enuye, ha-
tred, malice, and dissension, they must
forgiue the faultes of their brethren. For
Christ sayth: When ye stande to praye

Mat. ii.

D. iii.

or

The xxiii.

forgive your brother
 thing against his
 them. If you so
 bottome of your hart, neyther shall your
 father which is in heauen forgive you.
 They must be humble, and banishe away
 all pride, or disdain, oute of the closet of
 their minde. For Psalm. 51: An humble
 and contrite heart, God will not despise.
 And Peter saith: God resisteth the proude,
 & giueth grace to the humble. Examples
 hereof be the proude Pharisee, and poore
 Publicane, in the gospell. They must be
 sure, steadfast, and constant in fayth. For
 it is said: Let him aske in fayth, doubting
 nothing. Iacob. 10. They must with hartie,
 sincere, and true repentance, bewaile
 their sinfull wickednesse, and wicked wil-
 fulnesse, and haue an earnest desire to set
 forth the glorie of God, to liue in due obe-
 dience to God, and his gospell, to subuert
 the raging affections of the corrupt fleshe
 vnto the heauenly, pure, and angelicall
 motions of the spirite, they must be en-
 flamed with a seruencie of spirite, loyned
 to continuance in supplication, and not
 come

1. Petr. 5.

come to the hart, and a babling
 tongue. 3. A man, and also his outward apperance,
 his rule. If both hart and mouth agree ze-
 loufly in one kinde of woꝛship, it cannot
 be pleasant vnto God nor Christ. Where-
 as it is sayd of some, this people honoꝛeth
 me with their lips, but their hart is farre
 from me. Such God will spue out of his
 mouth, and vtterly refuse them. Briefly
 these rules maye be thus concluded.

They, which minde to obtayne their re-
 questes, when they peeke by their suppli-
 cations, must direct the same to God, in
 the name of Christ Iesus, but so that
 they themselues be in minde mercifull, in
 manners milde, in loue charitable, in af-
 fection amiable, in sayth constant, in lyfe
 obedient, in spirite feruent, and in hart re-
 pentant. Nowe mozeouer, there be other
 circumstances, which are to be annexed,
 as when, where, for whom, for what
 things, with what iessure,
 after what manner
 we ought to
 pray.

The

The .xx.

The circumstances, ought to
be observed in prayer, beside
the fixe rules.

The .xxv. Chapter.

Or the first it is written, indefi-
nenter orate, pray continually,
that is, whensoever you shall be
assaulted with temptation, ei-
ther in prosperitie, or in aduersitie, call vpon
God, not that at all times without cea-
sing, or intermission we should onely be
occupied in prayer, but that we should as
godly men haue done before time, appoint
certayne tymes to poure out our com-
plaintes before God, & also at other times
in what thing soeuer we be occupied, in
sprite, in truth, in sighes, in thought, in
worke, in will, call vpon God for the helpe
of his grace, and accesse of his mercie. As
the Ploughman at his labour, the War-
chaunt at his occupying, the Scholer at
his studie, and so forth, ought not onely at
certaine houres giue himselfe to prayer,
but also when he is most occupied, ought
in

in be
grac

union with God through prayer in
ers, but especially in church, in the
congregation of Christians. For when
many together in one spirit praye by the
prayers, then are they moste accepta-
ble to God, and gracious to Christ, our
Saviour.

3 For the thirde, we ought to praye for
the good, and prosperous estate of godlye
Princes, and magistrates, and principal-
tye, it belongeth to our bounden duties, to
beseech God in the bowels of mercye to
preserue for the glorie of his holy name
our god, and gracious soueraigne, Ladie
Queene Elizabeth, in these troublesome
times from all daunger in most happie
estate, and felicitie, which I beseech him to
doe for Iesus Christ his sake, in whome
he is well pleased, to the subuersion of his
enemies, the maintenaunce of true rely-
gion, and confusion of cursed Sathan.
Then we ought to pray, for the good estate
of Gods holy Ministers, for our selues, for

W. J.

our

ye
flesh, but i^{ve} they be
out of the prison of the body. For i^{ve}
ther they raigne with Christ, or dye wth
Demiſſes, where there is no redemption.

4 For the fourth, we may praye for
things pertayning to the necessitie of the
body, and of the soule, and for eternall sal
uation in Iesus Christ, alwayes in all
prayers hauing respect to our owne selues,
and to the will of God, that we aske no
thing, which eyther is not competent for
our estate, or not agreable to the glory of
God.

5 For the fift, we may vse any comely
testure, eyther kneeling, or standing, or
sitting, as present occas^{ion} shall moue vs,
so that we haue an humble minde, and
contrite hart, li. all our prayers.

6 For the sixt, we may vse the forme of
prayer, that Christ hath taught vs, or any
other, not repugnant to the same, or vse
such wordes as the present estate will
g^{ive} occasion vnto, as Christ did in the
arden,

apter.

is, not alwayes ne-
cessary that prayer
be only called the lords pray-
er, as certayne circum-
stances considered, let vs now search out
the effect of prayer, which may easily be
perceyued by examples taken out of scrip-
ture. Iosuz. 10, By prayer the Sunne
stode in the middle of heauen, the space of
a whole day. Moyses by prayer wrought
meruellous effectes. Samson, Samuel,
Elias, Dauid, Ezechias, Salamon, Anna,
Cornelius, Paule, and Silas, wonderfull-
ly preuayled by force of prayer, as in
scriptures manifestly is declared. But of
these things no man meanely conuersant
in scriptures can be ignoraunt. Therfore
without longer discourse, I will make an
ende. And here I beseeche thee (good rea-
der) to call to minde the threates of God
against obstinate sinners, the plagues of
God executed against rebellious persons,
the dangerous, and miserable estate of
harde harted christians, and so perhaps
thou shalt be touched with feare of an-
guish, and extreme misery. Then ponder

P. 4.

in

The

in thy minde, wha
hartie prayer, wha
hath provided for them
ble suite to him in Jesus
eternall felicitie thou shalt enjoy,
earnest supplication, thou craue
his grace, & mercy. And last of all,
in consideration of these things, let prayer
be thy continuall exercise, and dayly prac
tise. For prayer is the quietnesse of them,
which be tormoyled, the rest of them, that
are molested, the haue of them, which
suffer shipwracke, the comfort of the so
rowfull, the salve of the sinfull, the shielde
of the fearefull, the hope of the helpelesse,
the holde of the harbourlesse, the helpe of
the hopelesse, the solace of the comfortlesse.
Prayer is in welth a safegarde, in health
a preseruatiue, in grieve a gracious com
fort, in warre a sword, in peace a garden of
delites, in bondage libertie, in sorow sweet
nesse, in death lyfe, in penurie a storehouse
of all things necessarie. And to conclude,
prayer is the readie path, to the pleasaunt
pasture, of eternall Paradise.

FINIS.

Be what foppish fertile Springs,
 At from the learned Skill:
 Of those that trauell earnestly,
 To clyme Parnassus hill,
 Beholde what youthfull yeres can doe,
 through great studie, and paine:
 Beholde what knowledge tender age,
 by labour can attaine.
 This little booke so well compact,
 deserueth worthy praise:
 Which the Authour hath published,
 a mirro: in these daies.
 A mirro: yea, a looking glasse,
 for so I may him name:
 Bycause by sacred scripture he
 his first attempt doth frame.
 The stile of some is prayesed much,
 that fayned stories write:
 Collected out of Poets workes,
 for that they doe delite,

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In praeface of the

And please the reader
to be content

Some may say
that he
Then may we see
deserve that he should
Doth vse his talent, which he hath
obtaind painefully:
Eternall prayse, as I doe iudge,
and fame that aye shall dure:
For bayne delites doe vanishe all,
when vertue shineth pure.
The worde of God, mans soule doth feede,
the scripture bringeth light:
But sonde, and folish tales are naught.
Therefore as willett right,
The Authoꝝ enterpryse commende,
conceiue his good intent:
Commende his trauell, which he hath
in sacred scripture spent.
Then truly shall you stirre him vp,
as now he hath begonne:
So to proceede, and saythfully,
this kinde of race to runne.

FINIS

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